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The Living Church

VOL. XXVI. MILWAUKEE AND CHICAGO, MARCH 22, 1902. No. 21.

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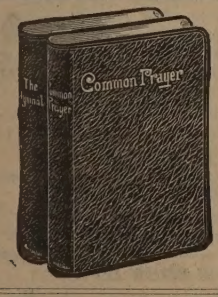

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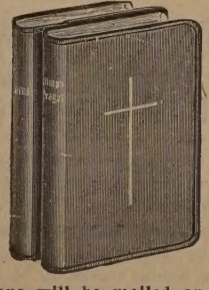

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The Church at Work.

HOUSE OF BISHOPS.

The Bishop of Kentucky, assessor to the Presiding Bishop, states that a majority of the Bishops have signified their intention to attend the special meeting of the House of Bishops called for Wednesday, April 16th, at Cincinnati, and the meeting will accordingly be held as previously stated.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Hanging Pyx at the Advent.

At the Church of the Advent, San Francisco, a hanging pyx, for the reservation of the Blessed Sacrament, has been suspended over the high altar. The pyx is modeled after one of the sixteenth century. It has a bell-shaped canopy of white linen embroidered with gold, upheld by silk cords, under which hangs a golden dove with outstretched wings. The effect is singularly devotional. The Advent is situated in the most populous portion of the city and the clergy are often called upon in haste to communicate the dying.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.

Binghamton—Hamilton.

A spire is to be added to Christ Church, Binghamton (Rev. H. S. Longley, rector), as the gift of the Hon. J. Stewart Wells, ex-Mayor of the city, and at a cost of some $4,000. The spire will be carried some 60 feet beyond the top of the present small spire and 120 feet from the ground. It will be erected of Oxford blue stone, and will be surmounted by a bronze cross.

It is stated that a bequest of $1,000 for St. Thomas' Church, Hamilton (Rev. A. H. Rogers, rector), is contained in the will of the late Mrs. O. C. Lawrence of that place.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Evanston—City Notes.—Church Burned—Mothers' Meetings.

By a strained construction of the refrain in the couplet

"Music hath charms to sooth the savage breast,
Music hath harms when it destroys one's rest,"

large numbers of the residents of that æsthetic suburb, Evanston, are petitioning the authorities to put a stop to the ringing of the beautiful chimes in the tower of St. Mark's. When the rector, Dr. Little, heard of the complaint in January, he thought he had done all that could in fairness be demanded when promising the objectors that the ringing should in future be limited to funerals, weddings, and hymn tunes on Sunday.

The unfavorable weather on the 9th perhaps had much to do with limiting the attendance to 9 when the members of the "Clerica" met for the day at the Champlin Home for Boys on Adams street to make their Lenten offering of a day's sewing.

Large numbers accepted the invitation to a quiet day, under the auspices of the Daughters of the King, conducted by the Rev. C. E. Bowles, at Grace Church, on the 13th. The following order was observed: 10 A. M., morning prayer and address; 11 A. M., meditation; 12 M., litany and intercession; 12:30 P. M., luncheon; 2 P. M., second meditation; 3 P. M., third meditation; 4 P. M., evening prayer.

Some 30 or more are attending the services being held by Mr. Gordon, a lay reader, at Washington Heights; where it is hoped a mission may be established.

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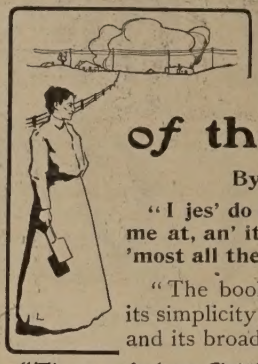

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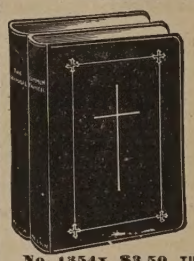

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week days seems to be thoroughly appreciated. The rendering at St. Peter's on Sunday evening, the 9th, and repetition on the following Thursday, of Dudley Buck's "The Story of the Cross," was attentively heard by congregations that completely filled the church.

The report recently submitted by Mrs. Ainsworth, treasurer of the Church Home for Aged Persons, shows this most worthy institution to be at last getting from Church people more of the fostering care it deserves. The receipts for 1900 were $2,878.97; those for 1901, $3,283.53; balance on hand Jan. 1st, 1901, $7.53; on Jan. 1st, 1902, $384.56. It is now confidently expected that the Home will be relieved of its heavy mortgage debt this year, and the buildings put in thorough repair, through persistent effort.

The Rev. Baker P. Lee, Dean of the Cathedral at Lexington, Ky., was in the city for some days last week, on the invitation of the vestry of Grace Church, which has a second time made overtures to him. It is hoped that in a very short time his acceptance of the rectorship, vacant since September, will be received.

Late on Sunday night last, the Holy Trinity Church on 47th street and Union avenue, in the Stockyards district, was destroyed by fire, entailing a loss of over $4,000, with insurance under $3,000 in amount. Little was saved, as the two-story structure was entirely of wood. The fire is supposed to have originated from the furnace, and had gained considerable headway before it was discovered by an inmate of the house near by in which the venerable H. C. Kinney, rector, resided; he himself being somewhat indisposed at the time. Among other irreparable losses were the stained glass windows which once adorned the library of the late Bishop Whitehouse; and which at his death were given to Mr. Kinney. Photographs of them were exhibited in the diocesan collection at the late General Convention.

Few organizations of our city parishes have contributed more to keeping together the humbler members of the flock than the "mothers' meetings," usually held on a Friday afternoon; and certainly none have been sustained with more uniform courage and devotion than those in St. James' under the guidance and direction of Mrs. Miller. On her return from a brief absence, she was on Friday, the 14th, presented with a beautiful vase by those in whose interest she has so assiduously and successfully labored; a mark of appreciation as creditable to the donors as it was deserved by the recipient.

COLORADO.

Consecration of the Bishop-elect

The consecration of the Rev. Charles S. Olmsted as Bishop of Colorado will be held on the feast of St. Philip and St. James, May 1st, at St. John's Cathedral, Denver.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Fairfield—Winsted—Fast Day.

The monthly meeting of the Fairfield County Clerical Association was held on Monday, March 10th, in St. James', Danbury (the Rev. John D. Skene, rector). The subject of the essay was "Fasting," read by the Rev. N. Ellsworth Cornwall. This association is probably one of the oldest of the sort in the American Church, having been organized about A. D. 1815. The membership includes all the clergy of the Archdeaconry of Fairfield, and is purely voluntary. The monthly meetings are well sustained, and of much interest and value.

St. James' parish, Winsted, has been vacant since last autumn. The Rev. George

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M. Stanley then resigned after a rectorate of nearly 22 years. The state papers report the call to the rectorship of the Rev. Paul F. Swett, curate of Grace Church, Brooklyn, N. Y. Mr. Swett is a son of the late Rev. Josiah Swett, D.D., long an honored priest of the Diocese of Vermont.

The Rev. John W. Chapman of Alaska told of his work, in St. Mark's, New Canaan, on the morning of the Third Sunday in Lent. In the evening he addressed the united congregations of the Church in Westport in Holy Trinity, of which the Rev. Kenneth Mackenzie, Jr., is rector.

The Governor of the State has issued the customary proclamation for the annual State Fast. The day appointed is always Good Friday. The Chief Magistrate calls for all people to assemble in their respective places of worship. In former years the day was recognized by the denominations, and was observed by religious services. The Church, of course, both Anglican and Roman, accords abundant recognition of the Holy day, but in other quarters it finds small recognition, save as a holiday. The fact that it is one legally, in Connecticut, and the first of the spring, seems to detract from, rather than increase, its observance as a day most sacred.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

Fernandina—Pensacola—Mandarin—Lake City. Tallahassee—St. Augustine.

St. Peter's Church, Fernandina, has recently purchased a new bell. The plan of the congregation is to add to this other bells as they are able, until the completed chime of six is attained.

Plans for a new church have been adopted by Christ Church, Pensacola. This is the second largest parish in the Diocese. The new church at Wewahitchka, a thriving mission in the western part of the State, is almost completed. The congregation have been at work for a number of years to accomplish this, for they are by no means a wealthy community.

The Church of Our Saviour, Mandarin, has recently been thoroughly renovated and freshened by new carpets, etc. The complete and beautiful little church on the banks of the St. John's River is in the heart of the village where for so many years Harriet Beecher Stowe had her winter home. It was largely through her assistance and interest that the edifice is now standing. The mission has no rector, and clerical visits are rare since her day, but services are regularly maintained by the English and strongly Church-of-England community, and a Sunday School, with a good atendance of all classes of children, is taught by a few faithful women.

At Lake City, the seat of the Florida State College, there is a new rectory. The church building has been moved to a more desirable lot and remodeled. A parish school has also been established with encouraging results. Although there are many schools in the city, they are all over crowded or else there are not proper instructors for the younger children. The Rev. Curtis Grubb, the rector in charge of the parish, has filled this want by engaging for his school a good kindergartner.

At Tallahassee a parish school for colored children has been established under the supervision of the Rev. Dr. Carter and in charge of a most excellent colored woman. The school already numbers thirty or more pupils, and its influence for good is being felt in St. Nicholas' mission, the mission for colored people.

Another school for colored children has been opened in St. Augustine by the Rev. P.

(*Continued on Page 756.*)

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The Living Church

Vol. XXVI. MILWAUKEE AND CHICAGO, MARCH 22, 1902. No. 21

Editorials and Comments.

The Living Church

With which are united '*The* American Churchman', and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.

Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

Branch Offices.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

Subscriptions.

Subscription price, $2.25 per year; if paid in advance, $2.00 a year. To the clergy, $1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings; to the Clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee.

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HOLY WEEK is the annual witness to the fact that the world cannot move the Passion of our Lord out of remembrance. Try as they may to forget it, it is difficult for mankind altogether to pass the week by without knowing that the Christian world is keeping it holy. It is indeed easy to profane the week. Where Good Friday has been made a holiday, there are no lack of pleasure seekers to seize it for their own enjoyment. In one way and another, however, the fact that the week and the day have again recurred, must come to the knowledge of the world at large.

It is difficult to tell whether we are gaining or losing in the way our Lents are kept. Our news columns have told, week by week, of Lenten services better attended than ever, and of Lenten courses of preaching that would seem to impress the Lenten lesson. On the other hand, society seems more and more to invade the quiet of the holy season, and Churchmen, who being, in many parts of the country, leading factors of society, have it in their power largely to influence the attitude of society toward the season, are found, apparently more largely than ever, forgetful of the Church and ready to surrender her to the encroachments of society. Society is largely what Churchmen and Churchwomen have made it; and their unwillingness to adjust it to the demands of a Lent worthy of the Church's ideals, speaks only too plainly of the irreligion of the day.

Holy Week is at least kept generally free from the invasion of society, and if the week may be indeed made holy to the individual, it may have an effect upon character that is not wholly transient, and forgotten at Easter.

The Passion of our Lord was the climax of His suffering life, and its place in human history is larger than that of any other single event, unless it be His Resurrection. Its contemplation should be also the climax of our Lent, and its power the motive force in our lives.

THE PLACE OF ORGANIZATION IN MISSIONS.

WE TRUST we have not yet exhausted the patience of our readers in presenting to them for Lenten consideration several studies on phases of the problem of Missions—which includes and is inseparable from, as we have observed, all the kindred Church problems which have perplexed us. It now remains for us to discuss only one more phase of that problem, and we shall then have completed the studies.

Our present missionary organization in this American Church is, as all Churchmen should know but as some appear not to, the Domestic and Foreign Missionary Society, of which all baptized persons are members. The legislative functions of this Society are vested (nominally) in the Board of Missions, consisting of all the Bishops and the deputies to General Convention (four clergy and four laymen from each Diocese), and the members of the Board of Managers, and meeting only in connection with the triennial meetings of General Convention. The Board of Managers is the executive board, sitting during the recess of General Convention, and having, for the most part, the duty of administration to perform.

As at present constituted, the Board of Missions has become largely a figure-head by reason of its unwieldiness. Its meetings, during the sessions of General Convention, are always hurried, frequently but sparsely attended, and do not give scope for serious consideration of missionary problems.

A superficial criticism often made, is that the superior interest manifested in the legislative sessions of General Convention, as compared with those of the Board of Missions, denotes an absence of the true missionary spirit. There is some truth in this criticism; but it is far more true that the failure to observe the pressing importance to the missionary work, of the right presentation of the Church to the world, many phases of which engross the attention of General Convention, indicates failure to apprehend the true foundation for missionary work. We have already shown the inseparable connection between Missions and other problems of the Church. Where, therefore, greater interest is shown in the *primary* considerations which effect our work, than in the secondary but more immediate problems of missionary polity, it is not an unfavorable, but a very favorable symptom. These things, however, ought deputies to have done, *but not to leave the other undone.*

The Board of Managers has of necessity, and not by reason of any usurpation on their part, been obliged to assume, for the most part, the direction of our missionary work. This Board,

whose membership is almost exclusively drawn from the immediate vicinity of the city of New York, in which its meetings are held, is therefore the most in evidence of any of our missionary machinery.

It is impossible that this Board should have largely a representative character, by reason of the necessity that its meetings should be frequent, and consequently that it should be possible for its members to be present with economy and with regularity at its sessions. It is clear that parties from a distance could as a rule neither give the time required for monthly trips to New York, nor in most cases would they be willing to be at the expense thereby involved. If the expense should be paid, as has sometimes been proposed, from the general funds, it would, should there be a considerable membership from a distance, result in very large depletions of the missionary treasury for the executive work; and our present pride in the small proportionate cost of the work of administration of missions as compared with the similar cost in missionary bodies generally, would very soon be wholly reversed. It is essential that the executive and administrative work should not require considerable funds for its proper maintenance.

We thus perceive the necessity either to forego the advantages of a true representative body, in which all sections of the Church should have their part, or else to devise some more economical plan than any practicable where the whole missionary force must be centralized in one city.

Just how to reconcile these perplexing factors has often been discussed. A wholly remodeled constitution was presented as the report of a committee at the last General Convention, but was afterward referred back to the committee for further consideration and for report to the Board of Missions at the General Convention of 1904. This instrument provides for a Board of Missions, to consist of all the Bishops and of one clerical and one lay deputy from each Diocese and Missionary District, as also of the members of an Executive Committee, the latter in effect perpetuating the present Board of Managers. This Board of Missions is to have annual sessions in the spring, and the transportation of all the members is to be paid by the Board. There is then to be an Executive Committee of 15 Bishops, 15 presbyters, and 15 laymen, substantially the same as the present Board of Managers. This committee is to recommend the annual appropriations, which latter are to be made at the annual meetings by the Board of Missions, who are also to apportion the amounts to be raised in each Diocese and Missionary District.

The expense of this new proposition, in that a Bishop, a presbyter, and a layman from each Diocese and domestic Missionary District—the latter of course including such distant fields as Alaska, the Philippines, and Porto Rico, as well as the Missionary Districts within the older States and Territories—are authorized to attend at the expense of the Church at large, is to our mind a prohibitive feature. It would so increase the administrative cost of our missionary work that we should very soon hear the sneer that of every dollar paid for missions a considerable fraction goes into the expenses of the body called to administer the work. Nor would this sneer be altogether unjustified, for the body would consist of some 250 members, gathered from all portions of the country and its dependencies, at a very considerable expense for transportation. On the other hand, if the proposition to defray the expense of transportation should be eliminated, it would be very difficult to secure a quorum or to obtain a thoroughly representative gathering at these annual meetings.

There is, so far as we can see, just one way in which this difficulty can be obviated, and that is to divide the missionary field into sections, and so to divide the work that it would become unnecessary for a large body to gather for the work of legislation in missions, at least so often as once in each year.

If such an arrangement could be secured, it would be possible, on the one hand, for a representative character to be given to a very small board of administrators, and it would also be possible for the detail of missionary legislation to be done in the field itself instead of at a central office.

According to such a plan, the several Dioceses in a section, comprising possibly a dozen, would annually choose a fixed number of representatives to a provincial body, which latter would primarily be charged with the duty of raising monies to be used for the general missionary work and to be disbursed through the Central Board. The Central Board would then, instead of being forced to direct all the work of missionary solicitation and collection throughout the whole vast field, have a body of from six to ten auxiliary boards in as many sections of the country, each strong enough and dignified enough in its composition to ensure weight in its councils and in public estimation, and each meeting at least annually to devise ways and means for the better carrying on of the missionary work.

The Central Board then would make its appropriations, not, as now, to the several Dioceses and Missionary Districts, but to the several provinces, so that the secondary purpose of the provincial gatherings in the mission field would be to disburse among the several Dioceses and Missionary Districts within its own limits, the amounts granted by the general Board to such provinces. By not permitting the provinces to apply to their own use the funds raised for general work through their endeavors, we should obviate the difficulty that would arise should a third factor in missionary appeals be introduced, to add to the present unfortunate rivalry into which the claims of general and of diocesan missions are sometimes forced. On the other hand, the work of disbursement would be attended with far less friction than is at present the case, partly because it would be more local, so that any question would be of local rather than of general importance; partly because the provinces themselves would have intimate knowledge of the requirements of every part of their borders, while yet the body, consisting of representatives from perhaps a dozen Dioceses, would be large enough to prevent the appropriation of funds through local or partisan jealousies for or against any of its parts.

The economy of such an arrangement, and the saving, by avoiding friction and by bringing greater knowledge to the details of the work, will at once be apparent; as also, we think, will be its economy, because the provincial gatherings would not require journeys across the continent, and the members would undoubtedly be able and willing to meet their own expenses of annual gatherings without endangering the securing of a quorum; its avoidance of friction, because there would then be little or no opportunity for large misunderstandings and large mistakes in apportionments or in appropriations, both which, we need hardly say, have been large causes of friction in our missionary work within the past two or three years; and its probability of ensuring greater intelligence, because it would then only be necessary that the general Board should have in mind the general conditions of whole provinces rather than the detailed information of work and conditions in every Diocese and Missionary District which looks to the general Society for assistance, or to which the general Society looks for its supplies.

On the other hand, the Central Board, taking the place of our present Board of Managers, but not largely differing from the latter in constitution, and still associated with frequent meetings at the Missions House, might then be supplemented in its membership by possibly one representative in each order from each of the several provinces. It would not be necessary that these distant representatives should be present at every monthly gathering; but yet where subjects of especial importance to their several fields were likely to be under discussion, they would have the opportunity of representation in the Central Board, with equal rights to those of the members whose proximity to the place of meeting would make them more frequent attendants. Indeed, if the policy of payment of transportation expenses is desirable (though our own judgment is that it is not), it would be far better and far more economical to pay the expenses once or twice in the year of such provincial delegates to the meeting of the Central Board, than to pay the expenses of three representatives from each Diocese and Missionary District—four in cases where there is a Bishop Coadjutor, and still more in cases where members of the executive committee would be at expense in attending sessions.

Thus the whole of the missionary work would be accomplished by means of the Central Board and the provincial boards without the necessity for a large national organization such as that of the present Board of Missions. The latter would then be entirely abolished, but its strictly legislative power should be restored to General Convention, which, by its canonical legislation and by being charged with the election of members of the Central Board other than those chosen from the several provinces, would still maintain the equilibrium of missionary legislation, which might be disturbed if there were not one common source of legislative and elective functions. The General Convention, instead of the Board of Missions, would serve as such common source.

To our mind, this solution of the problem of organization is so much simpler than either the method now prevailing or that recommended by the committee of fifteen at the last General Convention, and withal has so many things to be said

in its favor, that we cannot understand that it should be found objectionable to any part of the Church whatsoever. All objections that have been raised to the provincial system are on grounds that could easily be safeguarded by legislation, and we quite agree that the legislation under which provinces are called into existence should be carefully considered and intelligently devised. Care should be taken that the provincial bodies, by whatever name they may be termed, do not degenerate into mere canon-tinkering conventions, of which we already have a superfluity in the Church. It should be made clear from the beginning that their primary purpose is missionary, and that their primary duties are to forward the missionary cause.

If any still hold to the belief that there would be danger that the provincial system would invade the autonomy of the Dioceses, we would only reply that this danger should be absolutely prevented by the legislation which calls the provinces into being. There would of course be certain secondary duties with which the provinces might aptly be charged, such as judicial functions and the care possibly of educational interests within their borders. We should earnestly recommend, however, that the provisions for the exercise of judicial functions should be laid down in a general canon, so as to obviate the necessity for diverting the deliberations of each provincial body from missionary subjects to the framing of local canons for the trial of Bishops, or for framing appellate courts; which might be and ought to be features of the several provinces, but the creation of which would require a great deal of time in the several provincial bodies if each was left separately to frame its canons. We think it would not be difficult for a general canon to be framed, providing the general conditions into which appellate courts should be called into play and the membership of such courts, but leaving the detail of procedure to the court itself when called into being for a specific case. This would both ensure courts of appeal to the Church, and, on the other hand, would prevent the provincial gatherings from being diverted from missionary matters to canon making.

The place of organization in Missions is of course one that is altogether subordinate to the place of faith and of prayer, and is only a means of securing the harmonious working between the several factors of missionary work. It is a means and not an end, a convenience and not an unchangeable principle. It will hardly be denied, however, that if our missionary work could be carried on with less of clashing and less friction than has been the case in recent years, the work itself would be better promoted and the ends to be attained would be better kept in mind. It is always embarrassing to make recommendations in missionary matters that tend to change existing bodies; but by the plan we have suggested there would be very little remodeling required. The General Convention itself would supersede the Board of Missions; the Missionary Council in a strengthened form, or perhaps a body more resembling the recent Rochester Missionary Conference, would be made permanent in six to ten sections of the country; while the Board of Managers itself, only augmented in its membership by the addition of certain representatives from the provincial bodies but otherwise as at present, would continue its unselfish, if thankless and sometimes unappreciated, work, as an administrative board, through whose hands should pass all the missionary funds contributed for purposes other than diocesan or purely local.

AMONG the week's published Correspondence is a letter from the Rev. Wm. B. Coleman, published under the head of "Work Among Latin Christians," in the closing paragraph of which, Mr. Coleman asks The Living Church to "disseminate" the "elementary sentiments" as to such work, which he has expressed. This we cannot better do than by cordially making our own the language used by Mr. Coleman, which could not be better expressed.

We do not forget the conscientious objections raised by some to the invasion of Latin countries by this Church, as a breach of the ecclesiastical comity required by canon law. For our part we feel that such "invasion"—if carried on in a true Catholic spirit—is justified by modern conditions so wholly different from those prevailing in the age of the Councils that the canonical prohibitions do not apply.

But unless that Catholic spirit is really to prevail in such work, we view it as not only money and labor lost, but as itself harmful to the best interests of Christendom. Notwithstanding this, we believe it to be the duty of Catholic Churchmen to support the missions of this Church in such lands, because they have been officially undertaken by this Church, and ought therefore not to be turned over to Protestant partisans. But in supporting them, it is necessary that we should earnestly labor to secure the recognition of Catholic principles in the work, and the recognition of the common-sense plan in such countries, of *giving* the benefit of a doubt, and concentrating attention upon the few really serious and important matters upon which reform must be demanded.

The American missions to these countries are somewhat parallel—of course not exactly—to the mission of Augustine to England. If we are accustomed to blame him for insisting unduly upon the recognition of Roman customs by the British Christians whom he found in the island, how much more are we to blame in insisting that American customs in non-essentials must be accepted by Brazilians or Mexicans or Cubans or Filipinos, whom we would free from the excesses of modern Romanism. We are showing in intensified form the spirit which, when shown by others, we term "Romish," when we insist upon stripping altars of those Catholic adornments to which no valid objection can be raised; upon substituting the surplice for their accustomed eucharistic vestments; and upon introducing foreign (to them) ideas and customs generally among a people to whose allegiance the American Church has no greater claim than the Church of Rome has upon us.

On the other hand, it has been said by those who know the field, that the same law of reaction which makes Irish non-Romanism so bitterly Protestant, and which tends generally to send men from one extreme to another, has made the Brazilian who has withdrawn from the Roman communion hate all those outward symbols which suggest to him the religion which has, to him, proved insufficient for his spiritual needs. This tendency, which undoubtedly is real, must modify our criticism of those who are actually charged with the work; and we would not for one moment embarrass that work by our criticisms.

Yet even after making this allowance, it would seem that the influence of this communion upon the religious condition of Brazil as a whole—and the same applies as well to other Latin countries—would be far more forcible when exerted in such way as to reduce the issues to the few really vital questions that stand between the communions so as to focus attention upon those important matters which hinder the spiritual progress of the people, rather than by introducing novelties that at best must detract from the definiteness of such issues as are most essential. There will always be extremists who wish to go the farthest limits possible, away from the religion they have once avowed; and if we can at least keep these extremists from sinking into infidelity we do well. But beyond those, if our mission to Latin countries is to be justified at all, it must be as a force tending to purify the Catholicity of the land, and not to combat that Catholicity by the introduction of distinctively Anglo-Saxon customs. It must not appear as an anti-Catholic religion.

If we would justify our missions to those lands—and we write as friends of the work—we must be careful at least not to out-Rome Rome in demanding their acceptance of our customs, when, in parallel cases, we are not ready to admit that foreign customs may be foisted upon us.

The charge of "Romanizing" in its worst and most intolerable form will surely rest upon us if we demand of such Christians a conformity to our customs and prejudices, which are in the nature of things indifferent and changeable.

WE HAVE for several years past been regularly amused and edified by reading of the peregrinations of the ex-Reverend Henry Augustus Adams, who, having abandoned the Anglican communion in 1893 for that of Rome, has ever since delivered addresses to an eager public on the causes that induced him to make the change. Traveling from place to place, he is regularly described and introduced as the man who gave up a salary of $10,000 a year as an "Episcopal" rector, because of his qualms of conscience.

It is easy to forget, and the constant repetition of the report without eliciting a denial from the eminent lecturer has perhaps led him also to forget. The report was punctured several years ago by *The Church Eclectic*, and while we do not consider it a matter of cardinal importance to establish the amount received by the gentleman prior to his deposition, yet the interest displayed in the matter by secular and Roman papers may perhaps lead some of them to read and even to re-

print the following statement, which any of them may easily verify.

Mr. Adams' last official work in the Church euphoniously termed Episcopal, was as rector of the Church of the Redeemer, New York City. As such he was obliged by canon law to make an annual report of his congregation, for publication in the diocesan journal. As he was deposed before the convention of 1893, his last annual report was that of 1892, which may be found in the journal of the Diocese of New York for 1892, page 159.

According to that report, the Church of the Redeemer was served by the Rev. Henry A. Adams as rector and the Rev. W. Everett Johnson as "associate rector." In the financial section of the report, we read as follows:

"Expenditures:—Parochial Objects: Current Expenses (INCLUDING ALL SALARIES, FUEL, AND INTEREST ON MORTGAGE), $8,283. . . . . Total for all Objects, $8,363.85."

Hence, so far from receiving a salary of $10,000, the expenses of the parish for the year, including salaries of rector, associate rector, organist, janitor, the cost of fuel, light, interest on mortgage, sundries—absolutely every expense of a parochial nature—were only $8,283. How much of this went to the rector does not appear. Unless he left the parish bills unpaid, it is to be feared it was not a great deal. It is interesting to observe that the total contributions of the parish to diocesan work were only $70.85, and to general work—the work of preaching the gospel to the great world outside the Diocese—only $10.85.

As to the numerical strength of the congregation which he served, this final report fixes the number of communicants at 351; and a footnote adds:

"Owing to the many changes which have taken place in this parish, and the lack of records, it is impossible to present a full or correct report. THE NUMBER OF COMMUNICANTS AS GIVEN IS MUCH IN EXCESS OF THE ACTUAL NUMBER."

This very small work is what Mr. Adams left behind when he abandoned the American Catholic Church. The truth is, he was an exceedingly small figure in that Church. We say this reluctantly, because personalities are exceedingly disagreeable to us, and if Mr. Adams would simply preach Romanism without introducing his personality on every occasion, we never should have alluded to it. It does not affect the controversies between the two communions in any way. We presume the gentleman honestly believed and still believes that he was reputed somewhat higher among us than these facts would indicate. There were marked evidences of this belief on his part while yet he sojourned with us. We feel, however, that the puncture of the ten thousand dollar salary story from the official records, is only an instance of the exaggeration of his importance as a priest in the Episcopal Church.

Roman papers loving the truth are invited to copy; and as the eminent gentleman is still traveling in the interests of his fellow men, we suggest to our own people to cut this out, and request its local re-printing in the secular papers as oft as the approach of the gentleman brings out the publication of his qualifications.

ONE often feels a weight of discouragement at what appears to be wilful misrepresentation on the part of religious papers, which seems such an anomaly from any point of view as to be difficult of explanation. Thus the *Christian Observer*, commenting on the "confirmation" of Bishop Gore, speaks of him as a member of the Confraternity of the Blessed Sacrament, "whose aim is to lead the Church of England into Romanism"; and speaks of Dr. Gore as "a man whose aim is to hand over the Church to Romanism."

Now one's *aim* must always be that which he seeks to attain. It implies consciousness. From the Protestant standpoint it might honorably be maintained that the organization or the Bishop *tend toward* Romanism, or lead up to Romanism, or savor in some way of Romanism. We should of course deny this, but the statement would imply only the editorial belief of what might be involved in the position criticised. When, however, one states that it is "the aim" of Bishop Gore and of the C. B. S. "to hand over the Church to Romanism," he is asserting that the parties intentionally, purposely, have that end in view. It is a charge that such parties themselves seek to effect that which is described as their "aim."

One wonders, then, whether it can be possible that an editor of a Christian paper really believes that the Confraternity and the Bishop have this "aim" in life. It seems impossible that such a belief can be held. If it is, it would seem that the editor would be seriously hampered in his work by his intellectual condition. It would seem, too, that one would never have dared to make such a statement without the most convincing proofs. Yet we dare not say that the editor penned those words not believing them to be true.

When shall we learn that the Christian religion can never be fostered by untruths, or by bearing false witness against one's neighbor, or by making "railing accusations," not susceptible of proof?

What wonder is it, that the Christian religion has not converted the world?

A SHOCK was no doubt given to many at the unfortunate condition assumed by the quotation with which the letter of the Rev. Geo. Wm. Lincoln closed, in last week's issue. Mr. Lincoln intended, of course, to propound the familiar query: *"Quis custodiet ipsos custodes?"* We regret that it should have appeared in print in a form scarcely recognizable.

ANSWERS TO CORRESPONDENTS.

A. L. N.—(1) The church of which you inquire is one of our parishes.

(2) The community house is owned, or at least controlled, by one of our clergy, but is not recognized as a Church institution, nor is the Church responsible for anything emanating therefrom.

X. Y. Z.—(1) The Catholic wing of the Church has no "leaders" in any real sense. It would be rather too delicate a matter to give a list of Bishops who would be regarded as representatives of the Catholic position. There are, happily, no hard and fast party lines drawn in the Church, and appreciation of Catholicity is largely a matter of degree.

(2) We do not ourselves use the term *Mass* when referring to the Holy Communion, because of the common, but foolish, prejudice against and misunderstanding of it, but it is thoroughly accurate as thus used, and is by no means uncommon among us. See *Century Dictionary*.

(3) Bishop Onderdonk of New York was suspended in 1845 and never restored—died 1861; Bishop Onderdonk of Pennsylvania in 1844 and never restored—died 1858. Both were on charges of immorality.

(4) Bishop Ives perverted to the Roman communion; Bishop McCoskry was deposed on charges of immorality; Bishop Cummins for withdrawing from the communion of the Church and setting up a new schism.

(5) Bishop Riley of Mexico was suspended on charges of bad faith with the American Church and for other good reasons.

(6) We should say that the preponderating tone of Churchmanship in Louisiana would be defined as Low-Broad.

L. J. E.—A Requiem is a celebration of the Holy Communion with special intercession for the departed, whether in connection with or separate from the burial office. The term is used in the Roman Church as well as among ourselves, and indeed is so used in literature generally.

THE SEEMINGLY uncanny mystery of the church organ which had puzzled the organist and choir of the Protestant Episcopal Church of the Transfiguration, Fulton St. and Railroad Ave., Brooklyn, for more than a week, was solved the other day, says the New York *Times*. The solution of it was cats, a mother feline and her new family. On Sunday morning a week ago, the singing of the processional had just ended when there came from the interior of the organ a mournful wail. There was silence for a moment, the members of the choir, startled, looking wonderingly into each other's faces. Then in the hush which had fallen upon the choir and congregation the wail was repeated, its sorrowfulness deepened, its notes more weird. "Me-ow-wow-wow-me-ow-e!" Clearly it rang through the silent church, then, dying away, ended in what sounded like a low sob. The organist, sitting motionless on his stool, contemplated with amazement the keys. Then, recovering from their astonishment, choir and congregation, amused, smiled. Something had got twisted inside the organ and caused the wailing sounds, they concluded. Nothing further was thought of the organ's strange behavior until the services on Ash Wednesday night. The rector, the Rev. Dr. Stuart Crockett, was speaking, when again the weird wail came from within the organ. It was not repeated, and the rector continued his discourse. The thing had now become a deep and uncanny mystery to the church people. It remained so until Sunday morning last. Then, just after the services had begun, there came a short, plaintive "Me-ow!" from the organ, and a big Maltese cat, looking frightened and worried, walked out, to the great astonishment of the organist and the intense enjoyment of the boys in the choir. The mystery of the mournful wails was solved. Investigation showed that the old cat had selected the organ as a home for a litter of kittens. It appeared that when the organ had been played the music had frightened the mother cat, who, fearful for the safety of her young, had lifted up her not very tuneful voice in distress.

THIS STORY is told in a parish not far distant, where they were raising money for refurnishing the church: The colored sexton remarked of a fairly well-to-do farmer having a reputation for close-fistedness, that he was "as stingy as old Cæsar." "Why do you think Cæsar was stingy?" he was asked. "Well you see," came the reply, "when the Pharisees gave our Lord a penny, Jesus asked them, 'Whose subscription is this?' and they said 'Cæsar's.'" —*Ram's Horn.*

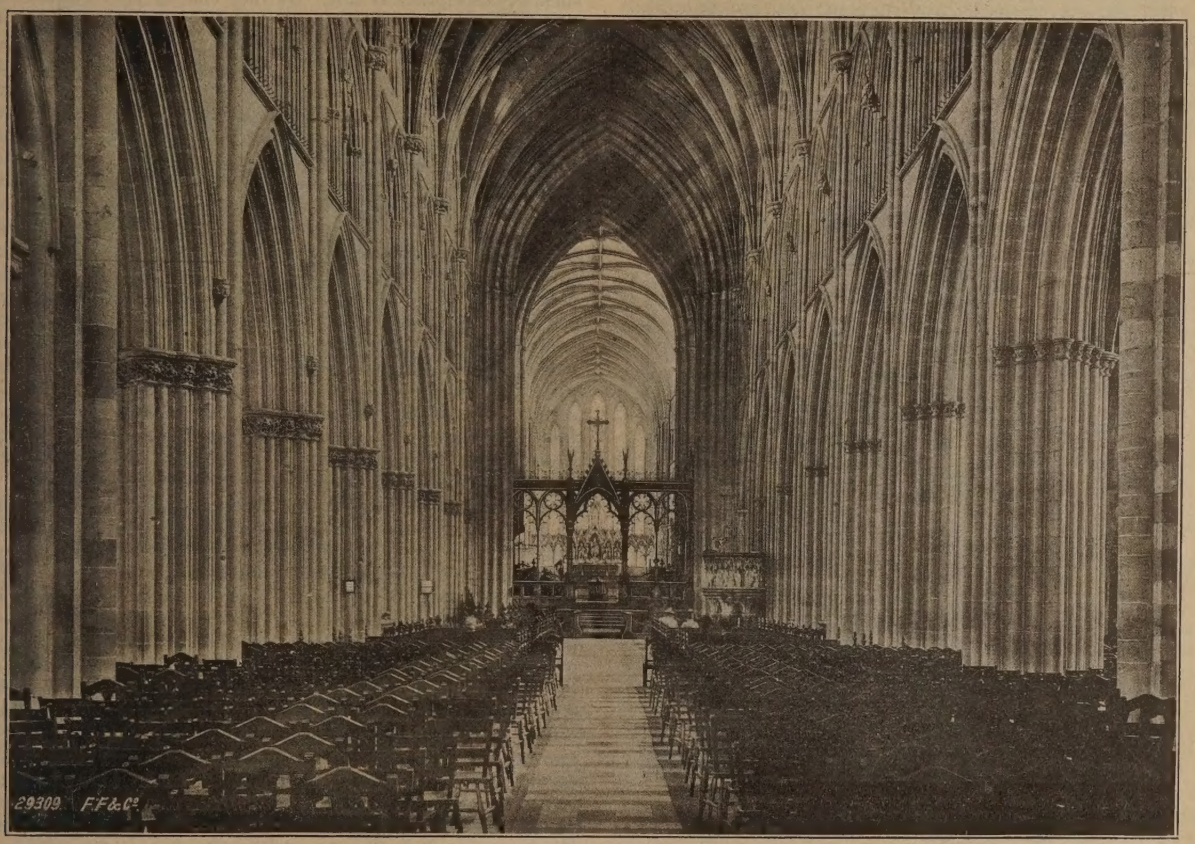
LONDON LETTER.

London, March 4, 1902.

THE enthronement of the Bishop of Worcester (Dr. Gore) took place in his see city last Tuesday afternoon, in the presence of a great congregation, admission to the Cathedral only by ticket. The Earl of Coventry, as Lord Lieutenant of the Shire, Earl Beauchamp, and the Mayor of Worcester, were present. The Cathedral clergy, including Canon Knox-Little, met the Bishop and the Archdeacon of Canterbury (Suffragan Bishop of Dover) at the western door of the Cathedral, when the latter delivered the Archbishop's mandate to the chapter clerk, by whom it was read aloud. The procession then moved up the nave to the choir, the diocesan clergy, who had lined the aisle, falling in to form the rear, and the Bishop was conducted to a prayer stool in front of the altar, where he knelt with his chaplains. After special Psalms were sung and prayers said, he was conducted by the Dean and the Archdeacon of Canterbury to the throne, in which he was formally placed by the Archdeacon, the oath to "well and faithfully rule and govern this Church" being previously administered by the Dean. After the singing of the *Te Deum*, set to Parker's music, and some prayers, the Bishop addressed the clergy, saying that the weight of responsibility upon him at such a moment was "almost crushing," but he relied, "with a reliance which he could not exaggerate, upon their prayers." God would "give them much if they asked much," and it was the prayers of the "united body of His Church" upon which they were relying. They prayed that day "as one body with one aim, with a great past behind them, with the manifold assurance of the protecting hand of God, with the dangers of the present in common with the sure hope of future reward before them." It was the Bible, "the deliverance of the Word of God from end to end," which told them "what God meant for them and had done for them, was doing, and would do." Then in addressing the laity from the choir steps, he said that he could not help at such a time but look back upon the past." He thought of Wulstan who "built or began" their great Cathedral, who made "his great appeal to King Edward the Confessor from the Bishops who would have deprived him of his see because of his ignorance of Norman-French." He thought also of Hugh Latimer, "the most distinguished of the successors of Wulstan," the same in "roughness and homeliness," conspicuous also for "love of the people." Then they came a little further down to Richard Pates who, "among all the Marian Bishops," was conspicuous "in that he refused to persecute," and who declared that the truth "should make its way by persuasion and not by violence." The work of "maintaining the message of God" was "the vocation of them all," not of the clergy only. Let them "pray for the unity of the body," and "labor with largeness of spirit for the common end." The collection in aid of the Diocesan Million Shillings Fund amounted to £120. At the close of the service, the Bishop was presented in the Chapter House with a pastoral staff, the gift of the Cathedral clergy, and also with an address of welcome both from the clergy and laity of the Diocese; while later in the day at the Guild hall he was welcomed by the Mayor to "our ancient and faithful city," the Bishop replying that Churchmen "should not withdraw from municipal and political life."

On the second day after his enthronement the Bishop of Worcester was accorded a reception in Birmingham, after delivering a midday address to business men in St. Philip's Church. In response to the invitations sent out by the Bishop of Coventry, Archdeacon of Birmingham, the Council chamber of the town was crowded with representative clergy and laity of the Archdeaconry. Dr. Gore, replying to the addresses of welcome from the Deputy Lord Mayor, the Bishop of Coventry, and others, promised that he would "set himself to govern, not by any opinions and predilections of his own, but purely and simply by the rules and principles of the Church." That meeting, apart from its clerical side, was, he went on to say, "representative of a great Municipality," and he recalled a remark Mr. Gladstone made to him at Hawarden many years ago. It was that in the United States "they seemed to combine with an almost unique intensity of love of their country, a love of their city." To-day in England there was "an immense intensification of Imperial patriotism," but it would be ill if it were to be suffered to "damp or enfeeble the love of the Municipality," for therein "we must perforce learn the sense of brotherhood and corporate life."

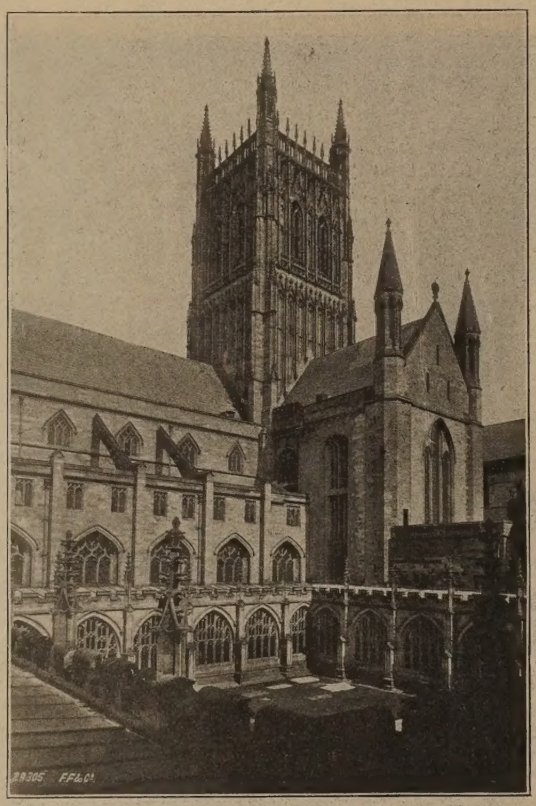
Pending the decision of the Ecclesiastical Commissions as to whether Hartlebury Castle is to be retained or sold, the Bishop of Worcester has temporarily taken St. Martin's rectory, in his Cathedral city. Amongst the four new examining chaplains for the Diocese of Worcester are the Rev. J. W. Diggle,



WORCESTER CATHEDRAL—NAVE, LOOKING EAST.

rector of Birmingham, and the Rev. R. B. Rackham, of the Community of the Resurrection, Mirfield. The Bishop of Worcester has also appointed as his domestic chaplain the Rev. J. Reader Smith, late clerical secretary of the Church Lads' Brigade, who was a convert from the Wesleyan schism. With reference to the fact of the Armenian Archpriest, Dr. Baronian, having received the Blessed Sacrament in Lambeth Palace chapel on the occasion of Dr. Gore's consecration, the London correspondent of the *Manchester Guardian* observes that it was, so far as he knows, "the first occasion on which a dignitary of one of the Oriental Churches has formally recognized the validity of Anglican Orders by joining in the Holy Communion as administered by the Church of England."

The Rev. Prebendary Young, of Lincoln, who passed out of this mortal life on Shrove Tuesday, was the well-known Rev. Peter Young, of Hursley from 1840 to 1857, and who for 16 years while the Rev. Mr. Keble's assistant curate was refused admission to Priest's Orders by the Bishop of Winchester, avowedly on the ground of his declining at his examination in



WORCESTER CATHEDRAL.

1841 to adhere to the receptionist and Calvinian theory relating to the Real Presence; though it is not at all improbable but that Dr. Sumner would have ordained him had he been serving a church less suspected than that of Hursley. "Young's answers," wrote the Rev. J. H. Newman at the time, "are just what they should be." Peter Young was born in 1817, and graduated at Exeter College, Oxford, about the middle of the thirties, having been for a while a private pupil of Mr. (afterwards Dean) Church, and also on terms of intimacy with the Rev. Mr. Newman. At Hursley his relations with the Keble family are described as "almost those of a son." When finally ordained priest by the Bishop of Oxford (for the Bishop of Exeter), he was put in charge of the church at Brooking, Totnes, in Archdeacon Froude's parish of Dartington, South Devon; while in 1861 he was presented to the benefice of North Witham, Lincolnshire, which he resigned in 1897. In 1872 the Bishop of Lincoln (Dr. Wordsworth) gave him a prebendal stall in the Minster, and five years later, when Chancellor (afterwards Archbishop) Benson became Bishop of Truro, Prebendary Young succeeded him as Warden of the *Novate Novale*, a society of mission clergy in the Diocese. His body now rests in the churchyard of his old Lincolnshire parish. Peter Young is said to have had "all the qualities of George Herbert's *Country Parson.*" May he rest in peace!

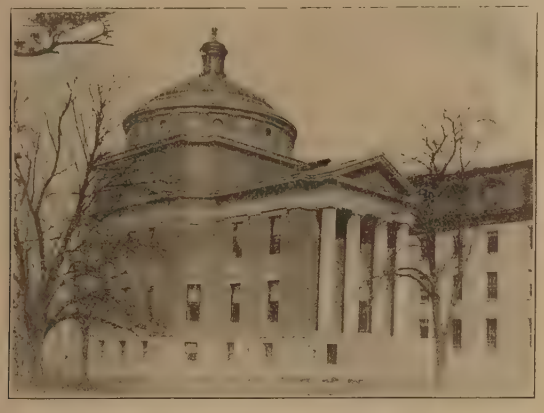
When the Rev. John Wesley visited Scotland and beheld the melancholy ruins of some Cathedral, which had been wrecked at the so-called Reformation, he exclaimed, "O deliver us from reforming mobs!" Well, English Churchmen may now well exclaim, "O deliver us from Puritanical Diocesan Chancellors!"—whether lay or clerical—for both kinds seem almost totally blind to the Catholic genius of the Church of England. While, on the one hand, Chancellor Tristram has refused to grant a faculty confirmatory of the retention of a tombstone with the inscription beginning with the words, "Of your charity pray for the repose of the souls," and concluding as follows, "On whose souls sweet Jesus have mercy"; on the other hand, Chancellor Espin has refused a like faculty for the retention of a crucifix at the back of a pulpit. The former case, in the Consistory Court of Ripon, had reference to the unauthorized erection by one Stead, a Romanist, of a tombstone over a grave in Spofforth churchyard; the Court being applied to both for a faculty authorizing the removal of the tombstone and for one authorizing its retention. Counsel for Stead relied upon the decision of Sir Herbert Jenner in Breeks *v.* Woolfrey, in the Arches Court of Canterbury in 1838, which allowed such an inscription as this, "Of your charity pray for the soul of . . ." to be placed over the grave of a member of the Church of England. The Chancellor, in his judgment, held that the rector was entitled to the faculty he asked for, the tombstone having been erected without his permission, and without the inscription having been submitted for his approval. On the other hand, the confirmatory faculty asked for by the respondent was refused, on the ground that the inscription on the tombstone was not solely composed for the purpose of "soliciting prayers that the souls of the deceased persons named on the tombstone might have rest and quiet in the interval between death and the Resurrection," but was intended to "include an invitation for prayers for the relief of the souls of the deceased persons named from the pains of purgatory." Now, the Chancellor was quite right in ruling that the rector, in view of the twofold fact that the tombstone was erected and the inscription placed thereon without his permission, was entitled to the faculty he asked for; but in ruling that the character of the inscription in regard to prayers for the faithful departed was fatally vitiated by the fact that the Steads were Romanists, the Chancellor's position seems more characterized by sophistry and arbitrariness than by sound legal reasoning and sanity of tone, and no wonder that notice of appeal to the Chancery Court of York was given. It appears that, upon the delivery of the judgment, the rector of Spofforth stated that he would consent to the retention of the tombstone, provided the letters "R. I. P." were substituted for the words objected to in the present inscription. The other case, in the Consistory Court of Liverpool, had reference to the erection of a crucifix in the Church of St. John the Baptist, Tenbrook, Liverpool, for the retention of which a faculty had been applied for by the vicar and the churchwardens without opposition at the hearing. The Chancellor, in his judgment, admitted that the crucifix is "a well-known sacred object which has been in the Church of England" in "old times," that "no doubt the Church of England now is the same Church as it was then"; but he held that the lawfulness of the crucifix as a Church ornament nowadays "is doubtful"; that there exists no case-law for the authorization of "an isolated crucifix"; that it is "not certain that this crucifix, if allowed to stand, will never become an object of special veneration"; and, moreover, that "this crucifix" would undoubtedly be regarded in Liverpool "with suspicion and distrust, and would give grave offense to many." The application for a faculty was, therefore, refused, though the Chancellor said he should be glad if the new Judge of the Chancery Court of York (Sir Arthur Charles) "were called upon to consider the point of law." Undoubtedly "this crucifix" is already "an object of special veneration," and does already "give grave offense to many" in Liverpool of the Orange type, though not necessarily to Evangelicals of the school of the seventh Earl of Shaftesbury; but it is extremely difficult to entertain with Chancellor Espin any doubt of the legality of the crucifix in the Church of England. According to the modern Brawling Act, the crucifix is perfectly legal with us, for that Act (in one of its sections) especially provides that the Act of I. Mary, Sess. 2, c. 3, shall remain in force unaltered by its provisions, while in the Revised Statutes the provisions of that old Act as to altars and crucifixes, are printed in full. Besides, the crucifix is covered by the Ornaments Rubric, though, like the aforementioned Marian Statute, it appears to have escaped the Chancellor's notice.

In answer to a petition addressed to him by four beneficed

[*Continued on Page* 748.]

NEW YORK LETTER.

AT THE clerical gathering held at the Church Missions House monthly, on the day preceding the meeting of the Board of Managers, the Rev. John Mills Gilbert of Heavenly Rest chapel, read a short paper on the subject of Missions, treating especially the branch of a large city parish. He thought it unfortunate that the relation existing in many cases in New York, and perhaps in other cities, should have been formed and should be permitted to continue. Local self-government and its desirability appeals to missions as to parishes. Mission worshippers do not like to have somebody else pay their bills. The affiliated parish, such as is maintained by some religious bodies in New York, is best, and represents the best experience of the day. At the meeting referred to, progress upon the task of raising $10,000 to defray the expenses of the Advent missionary meetings was reported. In the invitation to the Bishops of London and Ripon to come over for these meetings, the Board of Managers joined. No word has yet been



EARL HALL, COLUMBIA UNIVERSITY.

received, but a tentative programme has been prepared. It contains the names of no American clergy as yet, at least none for publication, the committee declining to give out names in advance of acceptances.

A public meeting in the interest of Church extension in Bronx borough is to be held in St. Bartholomew's Church, Madison Avenue and 44th St., on the third Sunday evening after Easter, April 20th. The rector, the Rev. Dr. D. H. Greer, who is a member of the Archdeaconry Executive Committee, will preside and speak, and the other speakers will be the Rev. Dr. Ernest M. Stires of St. Thomas' Church, and Mr. J. H. Falconer, Jr., of St. Simeon's Mission. Archdeacon Tiffany will take the service. Representatives from all of the twelve Bronx missions will be present.

Columbia University has now a building for headquarters for all religious and social activities, similar to Houston Hall, University of Pennsylvania. It was presented by Mr. William E. Dodge, and is located on the west side of the library building given by Mayor Low while Columbia's President. On the east side, similarly fronting, is to stand, some day, Columbia chapel. The new building is called Earl Hall, after the second name of the donor. Its material is Columbia brick and sandstone, and the cost was $125,000. It is fully controlled by Columbia corporation, but active in its management will be the local Y. M. C. A. At the opening the Rev. Dr. W. R. Huntington of Grace Church made the address, and there were present President Butler, Chaplain Van de Water, Dr. J. H. Canfield, the librarian, and Dean Van Amringe.

While the Rev. Dr. Houghton was abroad last summer, he ordered windows for the east side of the chapel of the Transfiguration, and they are to be unveiled at Easter. The scheme, developed in a series of twelve windows, four of which are in the clerestory of the chapel and eight beneath—is unique. The upper windows have for the subject four events in the life of our Lord: the Nativity of Christ, Christ among the Doctors, the Baptism of Jesus, and the Agony in the Garden; and the eight lower windows have the Beatitudes exemplified in other events in the same life. The first is "Blessed are the poor in spirt, and shows the meeting between Mary and Elisabeth. The second is based on "Blessed are they that mourn," and depicts the raising of the daughter of Jairus. The third takes up the Beatitude, "Blessed are the meek," and shows the centurion in his address to Christ. The fourth is devoted to "Blessed are those who hunger and thirst," etc., and represents Mary who chose "that better part." The fifth brings out "Blessed are the merciful," by employing the figure of the Good Samaritan. The sixth, "Blessed are the pure in heart," has the Annunciation. The seventh, "Blessed are the peacemakers," shows the disciples disputing among themselves and the mediation of the Saviour. The last depicts "Blessed are they which are persecuted," and portrays the Crucifixion. The windows are among the best specimens of foreign manufacture shown in this city. The material is antique glass.

St. James', Fordham, the Rev. C. J. Holt, will have a new window, "Easter Morning," and St. Michael's, Amsterdam, one, "The Angel of the Resurrection." For Holy Innocents, Nyack, is a window in memory of the late Mrs. Adelaide Mott Bell. This window represents the Child Jesus as "King of the Angels." The manner of expressing this idea was chosen by the Rev. Father Ritchie, rector of St. Ignatius' Church, New York. The Child Jesus is shown half standing in the lap of the Madonna, His right hand raised in benediction. Around the two figures is a circle of light in which occur the faces of Cherubim. In the upper part of the window is a richly wrought chalice, surrounded by exquisitely rendered Gothic detail. Into the new St. Paul's Church, Flatbush, will go a memorial altar, lectern, and mosaic sanctuary and sanctuary floor. The altar includes the retable and steps and is of Carrara marble, the steps being of Blanc veine marble. It is enriched by shafts of columns at the corners, of light Algerian onyx. It is in memory of William Matthews, and is given by Alfred Matthews. The lectern is in brass, in memory of William and Catherine Roberts, and given by Mr. J. E. Roberts. The work is by Lamb.

The Rev. Dr. E. L. Stoddard of St. John's, Jersey City, says some plain things in his parish paper which some people of his neighborhood have professed to find fault with. Near him a Y. M. C. A., catering almost exclusively to the children of the well-to-do, although it opens its doors to all, has recently started a boys' department. Dr. Stoddard speaks against such department in the following terms:

> "There are only two sources from which any child under 16 should receive religious teaching. These are the child's *parents* and his *pastor*. These persons are not only set over the child by divine authority but they are directly responsible to God for the way they educate the child, and they are the only ones who are so responsible. . . . . .
>
> "I think that all will agree that there should be only two places where a child under 16 should be found at night. One is a private home, the other is his church home. I beg the parents of St. John's to give no countenance to the various boys' clubs, no matter what religious name they may bear. Let your children have as good a time at home as possible. Give up everything if necessary to such good times. Let them, when they do not need to study, fill the house with their friends. Let them make up little companies and go to other houses. But in God's name, keep them off the street, keep them from even such a place as the Y. M. C. A. at night, and have them in bed before 10 o'clock.
>
> "If, however, this boys' movement in the Y. M. C. A. will devote itself only to such boys as are *destitute*, who have *no parents* and *no home*, or who go to *no church* and are therefore under *no religious training*, I will declare myself in sympathy with it, and should be happy to urge my Christian young men and women to assist in it. But even then the effort of the Association should be to bring these destitute children into affiliation with some church. There is but one institution appointed for teaching religion or making men religious, and that is the Church. As soon as you set up any other institution to do that work you insult the Church and mock her Founder."

The mid-Lent meeting of the Long Island Local Assembly was held at the Church of the Incarnation. The subject was "Church Extension," and the speakers were Archdeacons Kinsolving, Hester, and Bryan, and J. H. Falconer, Jr., of the Lay Helpers of Manhattan. A purpose of the meeting was to further the ambition of the Brotherhood in the Diocese to take up work in missions. The Archdeacons expressed their hearty sympathy with the movement, and said they would be glad to have all assistance that laymen can render. The field, even larger than that of upper Manhattan and the Bronx, was pointed out. In the evening there was a service in preparation for the Holy Communion, conducted by the Rev. Dr. Darlington of Christ Church, Bedford Ave. On Passion Sunday at eight occurred the annual corporate communion of the Brotherhood in the Assembly. It was held in Christ Church, the rector being the celebrant.

The Rev. George C. Groves, priest in charge of Christ

chapel, Red Hook, will go to Idaho to take service under Bishop Wells. He has been under the Rev. A. B. Kinsolving for two years, succeeding the Rev. Robert Rogers, who is now rector of the Good Shepherd.

There were about one hundred women present at the March meeting of the Woman's Auxiliary of Long Island. The new branch at Sag Harbor was represented for the first time. The address of the day was made by the Rev. A. B. Hunter, in charge of St. Augustine's School, Raleigh, N. C.

New York, March 16.—Dr. George William Warren, professor of music at Columbia University, died of apoplexy today. He was born in Albany, N. Y., in 1828, and received his musical education in Racine (Wis.), College. Before going to Columbia he was successively organist at St. Peter's and then St. Paul's Churches, Albany, Holy Trinity, Brooklyn, and St. Thomas', New York. He was a composer of sacred music and his services and anthems are widely known.

BISHOP SPALDING'S BURIAL.

THE Bishop of Colorado passed away, as already announced, at the residence of his son, the rector of St. Paul's Church, Erie, Pa., on Sunday evening, March 9th. He had been summoned to the city, with his wife and daughters, from their Colorado home, several weeks ago, because of the critical illness of the Rev. F. S. Spalding, who after seven weeks is now slowly convalescing. The Bishop stood the journey well, and had since been in his usual health and spirits. He attended Divine service on Sunday, March 2nd, and appeared in usual strength until Friday after breakfast, when he was taken ill with pneumonia, which next day became critical. On the stroke of twelve, midnight, of Sunday, he passed away.

A simple, but touching service of song and prayer was held at noon, Tuesday, when the Bishop's body was carried from the rectory to St. Paul's Church, preceded by the surpliced choir, singing the hymn "Ten Thousand Times Ten Thousand." There it was watched over by members of the vestry of the church and of the Brotherhood of St. Andrew until its removal to the train that bore it back to the Diocese of Colorado. The casket was draped with a purple pall upon which lay two palm leaves, symbolic of the victory of one who had truly "fought a good fight," and whose life literally had been laid down, spent and worn out in the service of his Master. Beautiful flowers in lavish profusion filled the chancel, silent witnesses to the loving devotion of many friends.

It seemed most fitting that the Bishop's body should rest for a time in the church for whose spiritual and temporal upbuilding he had given twelve years of earnest, self-denying labor, and where his consecration to the office of Bishop took place 28 years ago. Surely the sorrow felt in the distant Diocese of Colorado is fully shared by the parish of St. Paul's, Erie, where his name will ever be held in tender reverence.

His funeral was attended by a large congregation, on Wednesday noon, March 12th, the Holy Communion having been celebrated at an early hour for the family and intimate friends, by the Rev. John Talbot Ward, curate of the parish. The casket lay in the choir, draped with a purple pall, and in the sanctuary and about the walls of the choir were the very numerous and handsome floral tributes sent by the many friends of the Bishop and the rector. The regular choir of men and boys was supplemented by the large auxiliary choir of girls which sings for the Sunday afternoon and week-day services. There were present of the clergy, the Rev. L. F. Cole, Archdeacon of the Diocese, the Rev. A. E. Clay of Miles Grove, the Rev. J. F. Kirk, North East, the Rev. S. W. Garrett, Youngsville, the Rev. J. A. Howell of St. Mark's, Erie, the Rev. A. R. Kieffer, D.D., of Bradford, and the Rev. Messrs. Ward and Avery, curates of the parish. The Bishops officiating were they of Pittsburgh, Western New York, Central Pennsylvania, Coadjutor of Southern Ohio, and with them the Bishop-elect of Colorado, the Rev. Charles S. Olmsted, D.D., rector of St. Asaph's, Bala, Pa.

The sentences together with the closing prayers and benediction were read by Bishop Whitehead; the Lesson by Bishop Vincent; the Creed and prayers by Bishop Talbot; the intermediate part of the burial service by the Bishop-elect of Colorado, and the prayers in the burial office by Bishop Walker. It was a grand, triumphal, Christian burial service, bearing strong witness to the abundant hope with which the bereaved looked forward to the future, as well as to the joy which they contemplated the life work of the heroic Bishop now gone to his rest.

The body has been removed to Denver, in order that it may rest within the bounds of the Diocese which the good Bishop loved, and for whose interests he had spent his strength in labors most abundant, for over a quarter of a century. It was cause of great gratification that he had met his successor and knew into whose hands his work was to pass. And it was a great gratification to all interested that the Rev. Dr. Olmsted could be present and take part in the services in honor of his predecessor.

The service and interment at Denver were on Saturday afternoon. The Bishop's widow, with Miss Elizabeth Spalding, had accompanied the body to its last resting place.

MISSIONARY PROGRESS.

AS FOUND IN THE MARCH SESSION OF THE BOARD OF MANAGERS.

AT THE meeting of the Board of Managers on Tuesday, March 11th, the Treasurer announced that the Mary A. E. Twing Memorial Fund, of which Mrs. George C. Thomas was the Treasurer, had been completed, and that the Bishop of Shanghai would therefore be immediately put into possession of $15,000 for the erection of the additional building for St. Mary's Hall. He further stated that the contributions to March 1st showed an increase of $42,252.61 as compared with the same period last year, which increase was mostly made up by $18,916 paid in towards restoring the reserve funds, and $22,729 received from parish offerings in excess of last year. Communications were received from five Bishops having Domestic Missionary work under their charge, with regard to appointments, etc., and their requests were met.

PORTO RICO.

The Rev. James H. Van Buren has accepted the rectorship of the Church of St. John the Baptist at San Juan. They have taken rooms for present occupancy, until the new church building is erected, which will seat about 125 persons. While the new quarters give great satisfaction they are not large enough for the morning congregation. He has rented a house diagonally opposite the site for the new church, in which Miss Cuddy has begun work among the children. She already has eighteen pupils, and Mr. Van Buren expected to have from fifty to sixty at a very early day. They have even been asked to take three American children who could not find places in the only English primary school in San Juan. The public schools also are greatly overcrowded. The Rev. Mr. Gunn has been heard from as at work in Ponce, where the English-speaking people generally, of whatever communion, attend our services, and the congregations are steadily increasing. Mr. Gunn expects also to minister to the Spanish-speaking people so soon as he has command of the language.

THE PHILIPPINES.

The Bishop of the Philippine Islands addressed the Board upon the status of the work. His appointments of the Rev. Irving Spencer, Miss Alice Harrell as trained nurse, and Miss Margaret P. Waterman as woman worker, were approved and the necessary appropriations made. It was explained that the salaries of two of these missionaries were already provided for the first year. The serious illness of Mrs. Clapp was reported. Bishop Graves states that her illness began during the voyage out and that it is not to be put down to the Manila climate.

CHINA.

From the foreign field letters were received from Bishop Graves, in one of which he expressed the greatest hopefulness with regard to the future, saying:

"The first thing that struck me was that everybody was at work, everybody was hopeful, everybody had plans for extension and openings at hand for new work. Everybody had something to tell of progress. At home I received three or four hundred dollars for St. John's College. Here the Chinese have given about $4,000 gold, of which the officials gave $1,800. In Wuchang the Chinese have contributed some 3,000 taels for the Boone School extension."

The Board was so impressed with the necessity for the additional building for St. John's College (where recently, at the beginning of the Chinese New Year, there were 170 applications for 50 possible vacancies), that it constituted a committee of laymen to consist of Capt. Alfred T. Mahan, chairman, Mr. James J. Goodwin (New York), Mr. Geo. W. Pepper (Philadelphia), Mr. Gifford Pinchot (Washington), Mr. John W.

Wood (New York), Mr. H. D. W. English (Pittsburgh), and Mr. Edward P. Bailey (Chicago), with authority to prepare and issue an appeal for the money required, in addition to sums already given by the Chinese. Another matter that Bishop Graves and the Rev. Mr. Ancell forcefully presented was the immediate need of a man to take charge of the foreign congregation worshipping in the Church of Our Saviour in Hongkew, the American Concession of Shanghai. The church is already crowded at the services. Mr. Ancell says, "Always some have to go away for lack of room." It is impossible for him to care properly for the congregation in view of his duties to the Chinese. The worshippers have already subscribed 800 Mexican dollars for the equipment and repairs and painting of the building. The people promise to contribute largely towards the support of their pastor. Bishop Graves further says that the work for foreigners and for Chinese is so bound together that to neglect the former results in weakness in the latter, and that the American work cannot be done unless a man gives his whole time to it. The Board approved the suggestion of Bishop Graves and stands ready to make an appointment of a pastor, when a suitable man is found. Acting by request of Bishop Ingle, the Rev. Alfred A. Gilman of Dixon, Wyo., was appointed as missionary in the District of Hankow. The Rev. H. G. Limric, missionary in the District of Tokyo, has resigned; his resignation to take effect April 1st.

OTHER FIELDS.

Information has been received from the Bishop of Cape Palmas that Miss Sara A. Woodruff has been transferred from Cape Mount to the Orphan Asylum at Harper.

The committee on Mexico were by resolution of the Board authorized to issue to the Church an appeal received from the Rev. Mr. Forrester in behalf of Mrs. Hooker's School and the general Church work in Mexico, which will be sent to the Church papers.

The auditing committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified them to be correct.

WORK AMONG NEGROES IN GEORGIA.

By Harry Cassil,*

Archdeacon of Savannah.

ALL over the South many of the conditions attaching to the work of the Church among colored people are very similar, not to say precisely alike. The mass of the negroes in the south is a densely and profoundly ignorant mass. The intellectual and moral status of the great body of Southern negroes is not even dreamed of in the North, and is fully appreciated in the South only by the workers among them who get out into the country, among those who were raised in rice fields, cotton fields, and corn fields, or who live in turpentine camps. These classes, constituting quite 75 per cent. of all the negroes in the South, have no more real knowledge of the Bible, or of the truth taught in the Bible, than have the savages in the forests of Africa. Most of them use words freely enough, but they have not the faintest conception of the meaning. Words, except when they are applied to the simple needs of these people, are to them mere sounds. The largest number of them, among the adults, can neither read nor write. Their preachers are scarcely a little bit more informed than the people. One of their candidates was asked: "How old was de Lawd when He was hung?" and he was given a week in which to answer the question. He obtained the necessary information by asking a priest in the Church, and on that one question was "ordained" as a teacher and preacher among them.

Occasionally a single individual rises out of this heathen darkness, and becomes a power for good to his fellows. There are enough of these instances to have two effects:

1. They show what can be done with the race, if we only persevere.

2. They create in the minds of people who seldom meet any other kind of negroes, the impression that the race is much farther advanced than it really is.

The fact is that the masses, the untaught masses, have learned nothing but manual labor of the coarsest kind, and they have learned to do that efficiently only under the most careful supervision at each moment. About everything else they are as ignorant as their cogeners in Africa who have never seen a missionary. And they are in a worse plight. They know enough of right and wrong to carefully hide their misdoings; but they have no such appreciation of sin as keeps them from running headlong into it at every opportunity. Only, they have no inclination, as a race, to violate the sixth or tenth commandment. It may well be doubted if a single member of the race, at least of the pure blood, ever violated the last commandment. As to the sixth, they take human life much more seldom than their white neighbors, and then nearly always for the purpose of accomplishing some other crime. Very, very rarely, there are ferocious brutes among them. There are a thousandfold more examples of the other extreme. A negro rarely seeks revenge.

The hopefulness of Church work among them is shown by what has been accomplished. The need of the work is fully known only to the men who are doing it in downright earnest, and doing it, too, as to the Master. The mistake of others is in supposing that the members of great national conventions of negroes are representative of their race, when, in fact, they are about all the better and abler ones there are, only serving faintly to show what the masses of them may become when the Church is fully equipped to do her work among them.

Conditions differ in Georgia from the other parts of the South only in the larger number of negroes needing instruction. Nearly one-eighth of the colored people in the United States are in Georgia. It is the only State having over a million of such inhabitants. Forty-six per cent. of the population are negroes. Ninety per cent. of the crimes are committed by them. In the southern archdeaconries, the blacks largely outnumber the whites. Where the negroes are most numerous, the Church aims to have her missions. And these missions make a wonderful difference. Something less than eight-tenths of one per cent. of the colored people in the southern part of the State can be called adherents of the Church. Less than one-tenth of one per cent. of the crimes charged to negroes are committed by the Church contingent. It is believed that their morals, their intelligence, and their thrift, give an equally good showing.

One of the most promising works the Church has is in Camden County, in the southeast corner of the State, bordering on Florida, and having for its county seat the quaint old town of St. Mary's. Here the colored people are almost twice as many as the whites. A little more than two years ago the most prominent colored Baptist preacher in southern Georgia, a former member of the State Legislature, came into the Church by Confirmation. As soon as he could be prepared, he took a license as lay reader, and went to work among his people. He has prepared about forty of his people for Confirmation, with the assistance of the priest in charge of the Camden County missions. He has established four preaching centers and two schools. Two of his converts have been recommended for lay reader's license, and will hold services and conduct Sunday Schools at points already established, when their senior is elsewhere, and they will make two other new centers for each one. Four more men who were preachers are getting ready to serve as lay readers, and thus the first one, Thomas Butler by name, will soon have six assistants. The extension of this work will be entirely self-sustaining, for, whatever else the negro church-member does, by whatever name he is known, to whatever denomination he belongs, he always "pays the preacher." Butler's earnestness may be judged by the fact that he covers Camden county on foot. His stations are in different parts of the county, nearly forty miles between extremes. Patiently he trods along the road, foot-sore and weary, visiting people as he goes, exhorting, teaching, preaching. It need be no matter of surprise if in five years more he and his assistants will have taken the entire colored population of the county for the Church.

The Right Reverend the Bishop of Georgia has authorized me to appeal to the generous Christian public for money enough to buy this faithful missionary a horse and buggy, that his work may be more efficient. I hope the appeal may meet with a liberal response. Don't hesitate to give, even if you should learn that somebody else had given enough in a single sum to buy a good horse and buggy. We have 1,117 children in parochial schools, half of them sitting on benches without backs or desks. If it should happen that anything is left after getting Butler's outfit, it can be profitably used in getting proper desks and seats for these pupils.

Brunswick, Ga.

A silent man's words are not brought into court.

Helps on The Sunday School Lessons. Joint Diocesan Series.

SUBJECT.—The Life of our Lord and Saviour Jesus Christ.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland

THE RESURRECTION OF OUR LORD JESUS CHRIST.

FOR EASTER DAY.

Catechism: XVI. Parts. Text: Rev. i. 18. Scripture: I. Cor. xv. 1-21.

EASTER does not merely voice an aspiration; it records and commemorates a fact. "Now is Christ risen from the dead, and become the first-fruits of them that slept" (verse 20).

The day of Calvary had closed in a night of deepest darkness; but at the dawn of Easter the shadows fled; new, immortal, imperishable light broke upon the world, which, from that hour, no longer forever should lie "in darkness and the shadow of death."

"Heaviness may endure for a night, but joy cometh in the morning" (Ps. xxx. 5, Pr. B'k ver.). Thus wrote the Psalmist, and so it was with the disciples and the holy women. They had laid the lifeless body of their Master in Joseph's tomb; they had shed bitter tears of disappointment; but the long night of weeping had passed; the morning of joy was at hand.

At early dawn, holy women, laden with spices and myrrh, passed out through the gate of the city, and walked with heavy hearts to the rocky tomb where the body of the Christ had been laid. It was not hope, but affection, that led them thither. They came to embalm the Master's body (St. Mark xvi. 1). They passed within the garden, and stood before the tomb. A great astonishment awaited them. The tomb was empty; Christ was not there. He had "risen from the dead, and become the first-fruits of them that slept" (verse 20). He had been dead, and was "alive for evermore" (Rev. i. 18). He had "brought life and immortality to light" (II. Tim. i. 10).

The Resurrection is the great central doctrine of the Christian Faith. This the Apostles clearly recognized. "Endued with power from on high" at Pentecost (St. Luke xxiv. 49; Acts i. 8), They went forth to win the world to a Christ, risen and ascended. The Resurrection was everywhere the burden of their preaching (Acts ii. 32; iii. 26; v. 30; xvii. 3, 31). They were but witnesses of Him who had risen from the dead (Acts i. 22; iv. 33).

Messengers with such a message met of course with opposition. When the people at Athens, gathered around St. Paul on Mars Hill, "heard of the resurrection of the dead, some mocked" (Acts xvii. 30). In his defence at Cæsarea, although St. Paul exclaimed with vehemence "Why should it be thought a thing incredible with you that God should raise the dead?" nevertheless when he further declared that it might only have been expected "that Christ should be the first that should rise from the dead," Festus forthwith exclaimed, "Paul, thou art beside thyself," and immediately terminated the interview (Acts xxvi. 8, 23).

Even of those who accepted the fact of the Resurrection, some fell away from their belief. This seems to have been the case at Corinth (vv. 1-2). Among the Corinthian converts, a certain number, not many but a few (thus designated, "some among you"), embraced the heresy "that there is no resurrection of the dead" (verse 12). They asked in derision: "How are the dead raised up; and with what body do they come" (verse 35)?

This condition of affairs at Corinth gave St. Paul the opportunity, providential for the world and for the Church, to write, under inspiration of the Holy Ghost, that great Scripture which is read at the burial of our dead (I. Cor. xv.). The introduction to this Scripture (vv. 1-21) is appropriately appointed for our study on this great Festival of Christ's Resurrection.

St. Paul begins by reminding the Corinthians of their early devotion, their first and fresh conviction of the truth. He practically says (verse 1): "I now proceed to make more fully and better known to you the Gospel which I preached unto you at the beginning." He does not charge himself with unfaithfulness in this matter: "I delivered unto you *first of all*" (that is, in the foremost place, as most important) "that which I also received" (verse 3). It was not, then, his own invention; it was delivered to him; he received it straight from God: "how that Christ died for our sins, was buried, and rose again the third day" (vv. 3-4).

A matter of such tremendous moment, a fact not readily believed, might reasonably be expected to require witnesses. Witnesses of the Resurrection were not wanting. By St. Paul they are carefully enumerated, these persons who saw Christ after He had risen from the dead: Cephas (Simon Peter. Verse 5; *cf.* St. Luke xxiv. 34); the Twelve (verse 5; *cf.* St. John xx. 19-34); five hundred brethren at once (verse 6; not elsewhere recorded); James (verse 7; not elsewhere recorded); all the Apostles (verse 7. St. Luke xxiv. 50); and, last of all, himself (verse 8. Acts ix. 1-9). The appearance of the Risen and Glorified Christ to himself, St. Paul declares to have been most gracious and merciful, for he had persecuted the Church (vv. 8-11).

And yet, in the face of all this great array of eye-witnesses, some of the Corinthian converts, fallen from grace and from faith, had the effrontery to declare that "there is no Resurrection of the dead" (verse 12). St. Paul shames them, and, with words in which are mingled both scorn and pity, traces their unbelief to its bitter end: No resurrection (verse 13); Christ not risen (verse 13); preaching vain (verse 14); faith vain (verse 14); the Apostles, false witnesses (verse 15); the followers of Christ, yet in their sins (verse 17); they which are fallen asleep, perished (verse 18); they which in this life only have hope in Christ, of all men most miserable (verse 19).

Over against such blighting and desolating unbelief, St. Paul rolls up the great dogmatic testimony of the Church: "Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the Resurrection of the dead" (vv. 20-21). In this, our faith securely rests. Of course we believe; how can we do otherwise? No fact of history ever had more overwhelming testimony to support it, than has the Resurrection of the Son of God Incarnate, true Head of the human family. His Resurrection is both the type and the pledge of the Resurrection of all who are joined to Him: Christ the first-fruits; afterward they that are Christ's at His coming" (verse 23).

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

WHAT IS THE EXPLANATION?

To the Editor of The Living Church:

FROM time to time I spend a few weeks in Canada, and officiate in the services of our Church, obtaining thereby a good impression of the attitude of the Church under the King's government. The Church is respected and revered. The clergy, irrespective of varying abilities, are held in reverent esteem, and their wishes are willingly and carefully considered. Their positions are secured and protected by the Bishops, by whom all appointments are made, while age and experience are the foundation of promotion to higher and better posts. Thus all the clergy are protected from the anticipation of a brief and vexatious tenure of position, and they show the effect of this method of procedure by a frank, fearless, and efficient exercise of their legitimate powers and prerogatives, and do their work thus with cheerfulness and satisfaction.

How different is the aspect of affairs in the U. S., where the clergy are practically at the mercy of personal whims and caprices on the part of the people! Almost universally the clergy are called to their rectorships by the voice of a few persons, to whom are consigned this prerogative, while the Bishop merely acts as a very insignificant adviser or suggester. So much power placed in such hands cannot well be beneficial, and the result is anarchy and misrule. The fleeting fancy of one person may be the ground of a "call," and, in a short time after, one single prejudice, aired and expanded, may in like manner be the cause of a distressing dissolution of all official connection.

The brevity of pastoral relations is an axiom in the Church of the U. S. A clergyman feels no security that his position will endure, notwithstanding the *theory* of episcopal oversight

and protection. A Bishop in the U. S. told me recently that "a Bishop has almost no power at all." *Theory* appears to be the same in regard to Bishops in both countries, but the practical working differs as night differs from day.

What is the trouble with our system? Merit, talent, character, faithfulness, and efficiency on the part of a clergyman, constitute in the U. S. no guarantee of permanent relations, nor exemption from unreasonable annoyances and persecutions. Cannot the dreadful difficulty be unearthed and removed, and the Church be placed in her legitimate position, so that faithful men may do their work in peace and quietness, and Zion may rejoice?

G. C. Griswold.

WORK AMONG LATIN CHRISTIANS.

To the Editor of The Living Church:

I READ in Vol. V., No. 6, of *The Echo,* sent around to the clergy, some very deplorable and complacent ideas on the subject of Protestant Episcopal missions to Latin-Christian countries. I am not one who ever objected to such intrusion (?), under circumstances that prevail, *e.g.,* in the Philippines, Cuba, or Brazil, on any principle that seems applicable in the present status of Christendom; but I do object, for the sake of the poor peoples concerned, to a mission of that sort on lines that are other than purely Catholic. The reforms that these countries evidently need are two-fold: doctrinal and moral. I take it that doctrinal reform for Roman Catholics is nothing more than what we see in the best Old Catholicism on the continent of Europe, in which the Catholic religion is left intact and only the accretions of the Papacy are rejected. These accretions would include not the dogmas alone, but the exaggerated ideas of obedience as well, which the centralization of authority in the Church of Rome has accomplished. The moral reform would, therefore, simply consist in a return to New Testament morality. Now what wisdom is there in transplanting Protestant Episcopalianism upon Roman Catholic soil? They are Latins and imbued with Roman Catholicism. Why should reform for them mean anything more than purified Catholicism, in other words, their old religion without its doctrinal and moral abuses? Why should the prevailing type of Protestant Episcopal services be substituted for the devotional offices of the whole Church from time immemorial? Why, above all things, should not Mass in the vernacular take the place formerly occupied by the Roman Mass? Is not this the Lord's own service for the Lord's Day? Did any but the Episcopal Church ever so misuse it? Why should the Anglican long surplice be the only vestment for those ancient peoples to see, thus leveling in their eyes all the Church's services to the same inferior degree of importance? Why should the little altar's only symbols be the cross and the alms-basin, and the church otherwise bare and cold? Why should our missionaries denounce the confessional instead of reforming it, as far as their part is concerned? Why should they seek to turn Catholic instincts into Protestant channels of feeling and expression? Why should the excessive veneration of the saints be so dealt with as to discourage the legitimate conception and practice of the Communion of Saints, which is but a dead letter with the average missionary we send forth to Roman Catholic regions?

The complacency, too, of *The Echo* is very marked in its utter contempt for "the errors and superstitions of Romanism" and its assumption of the superiority of the Protestant Episcopal religion of the average type. That type seems so well satisfied with its position, neither Catholic, nor Protestant, nor Roman, and so irreformable and without any sense of humor, so narrow and full of Anglo-Saxon pride, and so devoid of sympathy for Catholic instincts, which ought to be the same in all the Churches. How can it do a successful work in Roman Catholic countries, and where has it been anywhere near the success it might have been, considering the immense opportunities? Certainly not in Mexico.

The really bright outlook for missions of that sort lies in the prospect before Bishop Brent and his co-workers. They are Catholic-minded men, with Catholic instincts and sympathies, we are told, and it will be interesting to watch the result of their attitude; which, judging from Chaplain Pierce's small beginning, is exceedingly promising.

We look to you, Mr. Editor, to disseminate in your wide-reaching paper these elementary sentiments, which it is safe to assume that The Living Church does not hesitate to endorse.

St. George's Church, Utica, N. Y. W. B. Coleman.
March 12, 1902.

THE LIGHT THAT IS NEEDED.

To the Editor of The Living Church:

MAY I suggest that it is not the "Light of Day" that a Christian goes into the Temple to seek, but the Light which lighteth every man that cometh into the world.

One can go to most public libraries and get a Prayer Book to read, and glance over Church notices on a sign board outside, and admire works of art in art galleries.

Is it seriously supposed that taking the padlock off a Presbyterian church and knocking out all the stained glass lately introduced, would induce people to frequent the place? Imagine a man making a pilgrimage to kneel down before a pulpit! We make pilgrimages to holy places, where we "take off our shoes from off our feet," for the Shechinah has made the place whereon we stand, holy ground.

The church which enshrines the Christian Shechinah has no need of the "Light of Day"or works of art, or Prayer Books, I have seen churches black with darkness save the little red light way off in the distance, visited all day long by loving hearts. Protestants feel the mystery in these churches, although they do not know it.

Open your churches and let in the "Light of day" *ad libitum,* and your churches will still be tombs.

Join with the grand old rebels and cry: "Give us back our Lord upon our altars"; and no longer will God's temples be cold and tenantless.

Richard H. Gushee,
Rector of Ontario, California.

"OUR ENEMIES BEING JUDGES."

To the Editor of The Living Church:

IT WILL appear from lines like those copied below that the question of our Church name is not a matter heard to-day for the first time. The quotation is its own best comment. The views are those of Augustin Bede, in "Letters to an Episcopalian, on Origin, History, and Doctrine of the Book of Common Prayer" (Balto. 1859). Writing, he says, "not to wound and exasperate, but only to instruct and edify" (?), he asks:

"Has your Church the third mark—Catholicity? The Church of the Creed is not only One and Holy: she is also Catholic, that is, universal; she is the 'Holy Church throughout all the world.' Is your Church universal? Is she spread among the different countries and nations of the earth, evangelizing them and binding them together in the 'one fold'? Very far from it. . . . . Consequently, your Church is not the *Catholic* Church of the Creed. You cannot, and do not, pretend that she is. The very name by which you have christened her, shows that she is not. You have called her 'the Protestant Episcopal Church in the United States of America.' Thus you have renounced the ancient and orthodox title of the Church as handed down in both the Apostles' and Nicene Creeds—the title of 'Catholic'—and adopted a new-fangled name, one never heard of before, one purely denominational and sectarian. This name condemns you—it shows your modern origin and isolated condition. Your Church cannot be 'Protestant' and at the same time 'Catholic.' The two terms are antagonistic and contradictory. The creeds handed down from primitive times, show what has always been the name of the true Church of God; and if you examine those 'ancient authors,' to which your Prayer Book appeals in support of Episcopacy, you will see what importance they attached to this name. . . . . When you go to a strange city you enquire for the 'Episcopal Church.' Were you to enquire for the *Catholic* Church, you know very well you would be sent where you would not wish to go. Are you detained in your Church by the name 'Catholic'? Surely not. You have discarded that venerable name, and have dubbed your newly founded society 'the Protestant Episcopal Church.' . . . . Your Church is not called 'Catholic' by her own children; her own authorities have named her 'Protestant Episcopal.' This is her only legal and authorized name, although a small party among you, conscious of their unhappy position, are *desirous* of being called 'Catholics'; but they cannot succeed. And if your Church is not called Catholic by her own children, or founders, still less is she so called by her enemies. You are known all over the country simply as 'Protestant Episcopalians,' and not as 'Catholics.' There is only one Church which is called Catholic, both by her children and her enemies, as you know very well; that Church whose centre of authority is at Rome."

We may pass by with a smile the pronouncement of the learned author which makes Catholicity to lie all in the matter of a name, and no deeper; yet there are aspects of his question that cannot be thus lightly brushed aside. His statements may be accepted as voicing the difficulties of many around us, who might be won to Christ's Holy Church if our position as a true branch of that Church was made clearer by our title. The matter, therefore, touching as it does the missionary work

which we are set to do, is lifted far above parties and schools of thought, and credit is due The Living Church for having contributed to this result. The conviction of many who are laboring in new fields like the West, is that our growth as a Church is not helped by the present status of the question; and that a Church name conforming to the Creed idea, and worthier the Bride of Christ, would tell in good results. It will be a happy day for the American Catholic Church when her rightful title is restored, and she can give undivided thought to nobler themes,—the making God's will known unto men, His saving health unto all nations. John T. Foster.

South Omaha, Nebraska, March 10, 1902.

"REAL PRIESTS."

To the Editor of The Living Church:

FOUR article in this week's issue, concerning Dr. Latané's letter to Bishop Johns, calls to mind a few words in a letter I recently received from a young woman formerly of New York City, now in San Francisco. She spoke of attending a certain church in her new place of residence, and in describing the service, she said they had "real Priests!" How thankful we should be that some of the ministers of the Church "come to look upon themselves, and their people to look upon them," as Dr. Latané said, "as really priests, and their office as a priestly office."

God hasten the day when all our priests may be recognized by all our people as "really Priests."

Wm. Martin Sidener.

The Rector's Rooms, Fostoria, Ohio.

CHARITY, AND THE TEMPTATION OF CHRIST.

To the Editor of The Living Church:

THE uncharitableness and rank *odium theologicum* of such criticism as that of the Rev. G. W. Lincoln fill one with a kind of despair for the peace of Jerusalem. "Charity thinketh no evil." Charity will put the best, not the worst, construction on the words of any one of God's children, sinners or saints.

Surely here, as it regards the temptation of the Christ, there are more who agree that it was real, but not objectively literal, with a real incarnate talking devil, a real bodily presence on a pinnacle of the temple, and a real vision of the whole world from the top of a real high mountain, than who affirm the absolute literalness of the whole story. Even in the words of Dr. Hodges, quoted by this critic, the reality of the temptation of the Christ before entering on His official mission is distinctly asserted. If logical this critic of Dr. Hodges does not think that the temptations of the devil which come to us are real, but only dreams and hallucinations. The critical ability of the critic is shown in his analysis of what he supposes is heresy. The error of Strauss is not the error of Renan, and neither Strauss or Renan is of the Tübingen School.

When the critic says, "The Cambridge Dean boldly asserts that our Lord's Temptation was a mere fiction," he must have been conscious, unless too blinded by passion, that he was violating the ninth commandment. F. W. Beecher.

St. John's Rectory, Wellsville, N. Y.

LONDON LETTER.

[*Continued from Page* 742.]

clergy of his Diocese pleading for a relaxation of the Lenten Fast, the Bishop of London has written a letter, wherein he says that, though feeling deeply "the importance of adhering in a spirit of real devotion to the Church's rule of abstinence," he is prepared, as Bishop of the Diocese, "to allow all those who wish for such permission to modify the strict rule of fasting, except upon Wednesdays and Fridays, throughout Lent"; provided that such relaxation is "accompanied by the exercise of special acts of self-denial, and an increased attention to prayer, and to definite works of charity and devotion." J. G. Hall.

The Catholic Church consists of all those who are regenerate, who by virtue of their Baptism are amongst the redeemed. Some of these members may have incurred sentence of expulsion, but their sentence is not necessarily final. The diseased members and those who are rebellious may by penitence recover health and be restored, and hence they are not altogether cut off from the body, howsoever little its life may circulate in them.—*Church Times.*

WOEFULLY ARRAYED.

AN OLD ENGLISH PASSION HYMN.

[This powerful and dramatic hymn on the Passion of our Blessed Lord is well worth study for its energetic and intense appeal. The writer, John Skettor (1460-1529), was the most learned Churchman in England in the latter years of Henry VII.'s and in the early period of his son's reign; the tutor of the future Henry VIII., the reckless, practical jester, the writer of wild, ragged rhymes and of statelier verse, the savage satirist of Cardinal Wolsey, the friend of Erasmus, his temperament wholly unfitted him for the position his ability deserved. Yet a close study of his poems shows that beneath lay a strong, sham-hating, conservative man, who in his serious moments was earnestly devout; and in this hymn there is a depth of fervent, manly power which compensates for its rough metre.]

Woefully arrayed,
My blood, man,
For thee ran,
It may not be nayed;
My Body, blue and wan,
Woefully arrayed.

Behold me, I pray thee, with all thy whole reason,
And be not so hard-hearted, and for this encheson,
Since I for thy soul's sake, was slain in good season,
Beguiled and betrayed by Judas' false treason!
Unkindly entreated,
With sharp cord sore fretted,
The Jews me threated,
They mouthed, they grinned, they scorned Me,
Condemned to death, as thou may'st see,
Woefully arrayed.

Thus, naked, am I nailed, O Man, for thy sake!
I love thee, then love Me. Why sleep'st thou? Awake!
Remember! My tender heart's root for thee brake,
With pains, my veins were constrainèd to crake.
Thus, tugged to and fro,
Thus, wrapped all in woe,
Whereas never man was so,
Entreated thus in most cruel wise,
Was like a lamb offered in sacrifice,
Woefully arrayed.

Of sharp thorn have I worn à crown on My Head,
So pained, so strained, so rueful, so red;
Thus, bowèd, thus vowèd, thus, for thy love, dead,
Unfeigned, I deigned My Blood for to shed:
My Feet and Hands sore,
The sturdy nails bore;
What might I suffer more
Than I have done, O Man, for thee?
When thou list, welcome to Me,
Woefully arrayed.

Of record, thy good Lord have I been and shall be;
I am thine, thou art mine, my brother, I call thee!
Thee love I entirely; see what is befall Me!
Sore beaten, sore threaten, to make thee, Man, all free:
Why art thou unkind?
Why hast not Me in mind?
Come yet! and thou shalt find
Mine endless mercy and grace;
See! how a spear My heart did raze,
Woefully arrayed.

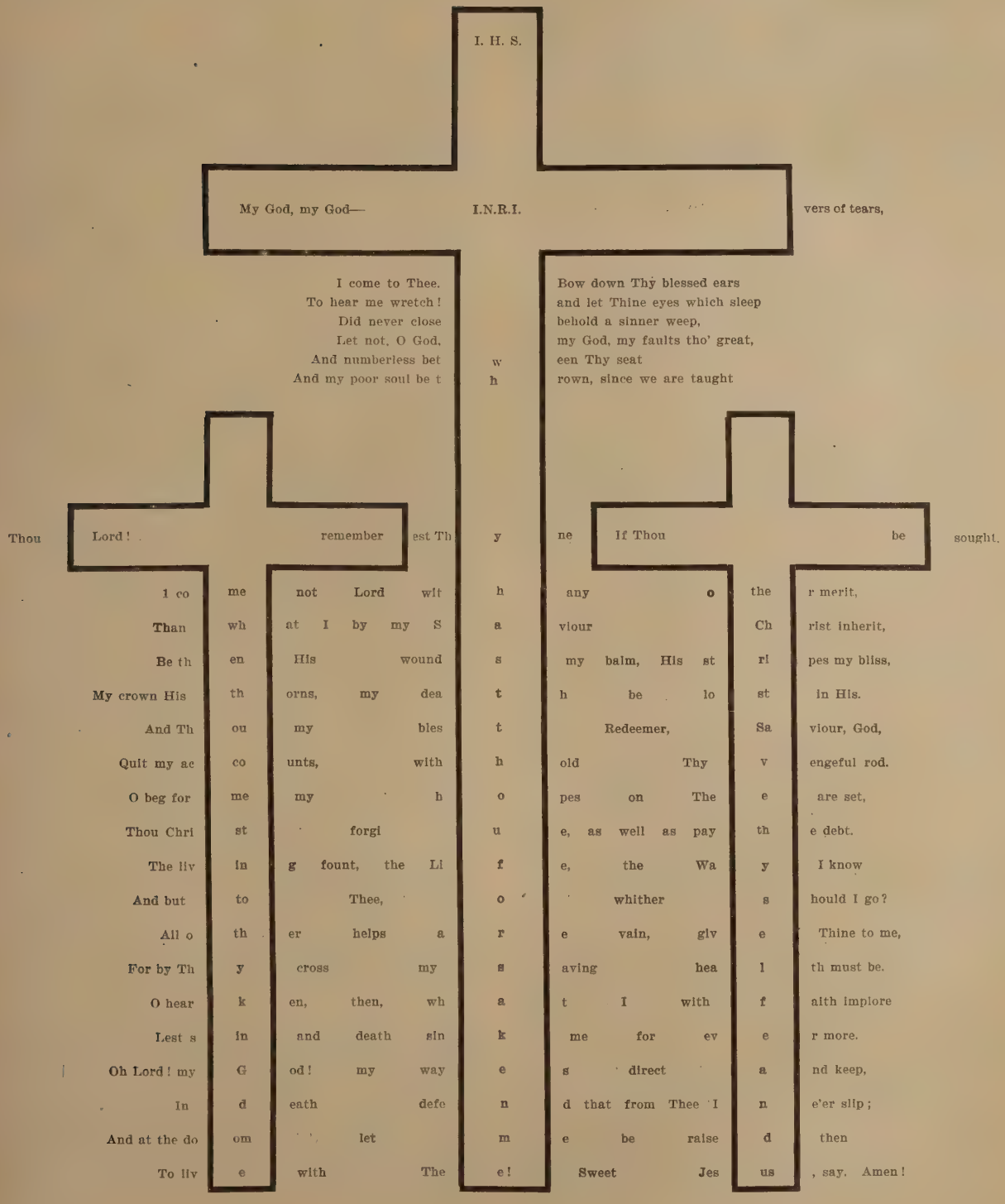
Dear brother, no other thing I of thee desire
But give Me thine heart free to reward My hire,
I wrought thee, I bought thee, from eternal fire;
I pray thee, array thee toward My high empire,
Above the Orient,—
Whereof I am regent
Lord God omnipotent,—
With Me to reign in endless wealth,
Remember, Man, thy own soul's health.
Woefully arrayed,
My blood, Man,
For thee ran,
It may not be nayed;
My Body, blue and wan,
Woefully arrayed.

THE QUIET HOUR.

Burdened with care, and overcome with toil,
Exhausted nature craved the solitude;
And sought it not in caves or dens of earth,
As did the anchorites of ages past,
But in the Temple still, 'fore altar fair,
Where stood the symbol of the Crucified.
Outside, the murmur of the vexing world,
Inside, the calm of solemn mystery;
Who giveth peace unto the waiting soul.
No word articulate broke the silence there,
No sound was heard, no outward act performed,
Yet He who bids all sentient forces move,
Was with us in His ministry of love.
His strength it was that gave us strength again,
His life that our poor panting life restored,
His soul with ours a sweet communion held,
'Twas this alone that fitted us once more
To bear life's burdens and its strife endure.

(Rev.) Francis Washburn.

The Crucifixion.*


I. H. S.
My God, my God— I.N.R.I. vers of tears,
I come to Thee.
To hear me wretch!
Did never close
Let not, O God,
And numberless bet w een Thy seat
And my poor soul be t h rown, since we are taught
Bow down Thy blessed ears
and let Thine eyes which sleep
behold a sinner weep,
my God, my faults tho' great,
Thou Lord! remember est Th y ne If Thou be sought.
1 co me not Lord wit h any o the r merit,
Than wh at I by my S a viour Ch rist inherit,
Be th en His wound s my balm, His st ri pes my bliss,
My crown His th orns, my dea t h be lo st in His.
And Th ou my bies t Redeemer, Sa viour, God,
Quit my ac co unts, with h old Thy v engeful rod.
O beg for me my h o pes on The e are set,
Thou Chri st forgi u e, as well as pay th e debt.
The liv in g fount, the Li f e, the Wa y I know
And but to Thee, o whither s hould I go?
All o th er helps a r e vain, giv e Thine to me,
For by Th y cross my s aving hea l th must be.
O hear k en, then, wh a t I with f aith implore
Lest s in and death sin k me for ev e r more.
Oh Lord! my G od! my way e s direct a nd keep,
In d eath defe n d that from Thee I n e'er slip;
And at the do om let m e be raise d then
To liv e with The e! Sweet Jes us, say. Amen!

* This is a copy of an old English acrostic, certainly more than a century old, sent to The Living Church by the Rev. Upton H. Gibbs. The poem begins at the extreme left, on the arm of the central cross—"My God, my God, in rivers of tears"—and reads, line by line, directly across the page, including the letters within the crosses. Reading from the left arm of the central cross, and down the cross, are the words of our Lord: "My God, my God, why hast thou forsaken Me!" Reading similarly on the left cross are the words of the penitent thief: "Lord, remember me when thou comest into thy kingdome"; and on the right cross the words of the impenitent thief: "If Thou be the Christ, save thyselfe and us." The age of the composition is shown by the archaic spelling, *selfe, wayes, thyne,* etc., which must be retained for the purpose of the acrostic.

Literary

A Companion to the Prayer Book; a Liturgical and Spiritual Exposition of the Services for the Holy Communion, Morning and Evening Prayer, and the Litany. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. New York: E. & J. B. Young & Co. Price, 35 cts. net.

Bishop Hall possesses the art, of which few are masters, of writing concisely, in small compass and in such form that the reader grasps his ideas without being repelled by large bulk. This book consists of a popular commentary on the Holy Communion and the daily offices of the Prayer Book. The teaching on the Holy Communion, though cautiously and carefully expressed, is definite and thorough, and the caution is that of care rather than of evasion. It would be difficult to find a work of the character better adapted for ordinary popular reading.

Verba Crucis. A Meditation upon what Jesus said on Calvary. By T. Calvin McClelland, minister of United Church, Newport, R. I. New York: Thomas Y. Crowell & Co. Price, 50 cts. net.

We do not know what kind of a sect the "United Church" may be; but it seems to be what Protestant writers call "evangelical." Perhaps it is some kind of Presbyterian, for the author calls his house a manse.

At all events the meditations are beautiful and very spiritual. The fourth Word seems to puzzle the writer, as it has many others, and his explanation does not appeal to us; but this is only a minor defect. Those who cannot attend the Three Hours Devotion in church would do well to obtain this little book and use it devotionally at the time. The printing is very handsome.

Right Reading. Words of Good Counsel on the Choice and Use of Books, selected from the Writings of Ten Famous Authors. Chicago: A. C. McClurg & Co.

This is a pretty little book containing short selections from Sir Arthur Helps, Thomas Carlyle, Isaac D'Israeli, Ralph Waldo Emerson, Arthur Schopenhauer, John Ruskin, Julius Charles Hare, John Morley, James Russell Lowell, and Frederic Harrison, on the subject of reading and the best use of our time devoted to that purpose.

It emphasizes the truth that mere reading is worse than waste of time; and that we must "mark and inwardly digest" the writings, and also use care as to what we read if we are to derive any benefit from our reading.

The Hand of God in American History. A Study of National Politics. By Robert Ellis Thompson, S.T.D., President of the Central High School, Philadelphia, Pa. New York: Thomas Y. Crowell & Co. Price, $1.00 net.

It is a good thing that a writer in political history recognizes that God has any hand in it at all, and Dr. Thompson has done a good thing in bringing out that fact.

The book is well written and the whole spirit of it is devout and reverent. The author disapproves of Expansion, and expresses his views quite freely; but no doubt the Hand of God still holds us.

The book cannot fail to be useful to any who read it.

Lachmi Bai, Rani of Jhansi. The Jeanne D'Arc of India. By Michael White. New York: J. F. Taylor & Co. Price, $1.50.

This is a story of the brave fight which the heroic princess Lachmi Bai made against the English encroachments in India. The book is well gotten up.

Lepidus, the Centurion. A Roman of To-day. By Edwin Lester Arnold. New York: Thomas Y. Crowell & Co. Price, $1.50.

Of course this tale is impossible, but then, it is enjoyable as such. The boldness of the plot, if plot it can be called, is worth following for its very boldness. The author being allowed his clever premises, one follows him with haste to see what he may offer on the next page to smile at or to admire.

The book is full of humorous situations. It does not pretend to seriousness, but neither is it comedy. It is a nice mixture of serio-comedy that is positively refreshing. We can recommend it as a tonic for the jaded. It will have no violent reaction nor leave any unpleasant taste.

Sacharissa: Some Account of Dorothy Sidney, Countess of Sunderland, her family and Friends. By Julia Cartwright (Mrs. Henry Ady). Third Edition. New York: E. P. Dutton & Co. Price, $2.50 net.

Waller's lyrical verse would keep the name of Sacharissa green for years to come, if her story had not also been told in such readable prose by Addison. Between the two, not only has her great physical beauty been sung, but other charms of mind and heart were attributes of Dorothy Sidney. That she had great tact, and a mind quick to seize the important horn of a dilemma, these letters amply prove. There are, besides, brilliant pictures of the manners of the seventeenth century. We meet face to face, Halifax, Sidney, Russell, Sunderland, and are admitted to many Court affairs that are interesting in the light of these later days.

Cozey Corner; or, How They Kept a Farm. By L. T. Meade. With 18 illustrations by Percy Tarrant. New York: E. P. Dutton & Co., 1901. Price, $1.50.

It is just the story of four engaging children who plan to come to the aid of their parents in their difficulties. Their plan is to turn farmers and earn their own living, and their adventures in this attempt are amusingly told. If they do not quite succeed in this plan of self-support, they do succeed indirectly in accomplishing their object through the friends they make. It is quite a nice, bright story.

Asinette. A French Story for English Children. By Mrs. J. G. Fraser. With 8 colored and 200 text illustrations by H. M. Brock. New York: E. P. Dutton & Co., 1901. Price, $1.25.

To avoid possible mistakes, it may be explained that by "a French Story" is meant a story in French. *Asinette* is intended to help young students of French to an idiomatic grasp of the language; and is certainly well adapted to that end. The story is bright and vivid, and will hold the attention, which is a strong point in a book for beginners. The French, while simple, is extremely idiomatic, and affords just the exercise needed by the student at the outset. Such a book makes us envious, when one remembers the heavy classical French that was one's first specimen of the language.

Irrigation, in the United States. By Frederick Haynes Newell, Chief of Division of Hydrography of the U. S. Geological Survey. With 150 illustrations. New York: Thomas Y. Crowell & Co. Price, $2.00 net.

President Roosevelt said: "The forest and water problems are perhaps the most vital internal questions of the United States."

This is not a book for the scholar alone, although prepared by a practical scholar, but a book for the home-seeker and home-maker; a book to be studied and re-read, a book for reference, a book to be guided by, a reference hand-book, a text book. By it can the intelligent farmer, fruit raiser, husbandman, learn how rightly to reclaim an arid tract of land, how to make the waste blossom, and the sand to bear fruit. He can see here also how easily one can fail if one does not go about things right. This part devoted to failures is as profitable reading as any, for what to avoid is as informing as what to do. The subject is one that will more and more appeal to the small farmer or man of small means who leans toward agriculture. The day of great ranches draws to a close and the time is near when these wide areas, now slightly productive, must be reclaimed and settled with homesteads and small farms.

Professor Newell has treated the subject in a large way and in detail. He has shown the immense waste of profitless farming, depending on the natural rainfall, especially in these great regions still unclaimed. He has demonstrated the only way of reclaimation to be irrigation, and has described the means and the way. The writer was continuously engaged for twelve years conducting investigations of the extent to which the arid regions can be reclaimed by irrigation, ascertaining the cost and capacity of reservoirs, measuring the flow of rivers useful for power, irrigation, and other industrial purposes, and mapping the artesian or underground waters. He has here brought together in as non-technical a manner as possible, the results of this study and experience.

Good Cheer Nuggets. Compiled by Jeanne G. Pennington. Portrait of Hugo. New York: Fords, Howard & Hulbert. Cloth, 45 cts.; crimson leather, gilt edges, $1.00.

This is a nice little book of short selections, from the writings of Maurice Maeterlinck, Joseph Le Conte, Victor Hugo, and Horatio W. Dresser, having for its object the promotion of cheerful acquiescence in the Will of God. It is quite up to the standard of the other "Nuggets" which have been issued previously.

A novel booklet, which must yet prove very useful to the clergy in general, is *Homiletical Fingerposts,* "taken from the study of the Rector of Trinity Church, Watertown, N. Y., and now set up at the cross-roads, that any clerk in quest of a sermon may know which way to go." The work consists of subjects and texts for sermons, singly and in courses, all well classified and arranged, and constituting apparently a perfect mine of wealth for those obliged to delve for texts and topics. There are 57 topics and texts on missionary subjects alone. It would be interesting to compute how many years these would last the average parish priest!

The rector who sends out this little book is the Rev. J. Sanders Reed, D.D.

Dr. Shinn's *Manual of Instruction on the Prayer Book,* which has been of service in Church instruction for many years, has now reached the 50th edition of 1,000 copies each, which in a book of this character is a landmark worth chronicling. It is published by Thomas Whittaker.

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

CHAPTER XXVIII.

HEALING THE WOUNDS OF LOVE AND WAR.

OSWALD walked slowly on. He limped painfully, and the pain of his injured eye almost blinded him. He meant to have gone on until he reached the Squire's, but by the time he reached the Welford clearing his exhausted frame gave warning that it could carry him but little farther. But though he reeled from dizziness, he told himself that he would not seek even temporary shelter beneath the same roof with Elvira. He would never thrust himself into her notice, after she had once cast him off, particularly in the plight he was in. So he staggered and stumbled on until nature gave way, and he sank in a swoon at the foot of a friendly oak.

When he returned to consciousness he was shivering with cold. He straightened painfully up, only to find that his stiffened limbs refused to sustain him. He was tottering on at a snail's pace, when with a sudden bound Henry Welford and Job Scott came up with him.

Job Scott had hastened to the Welfords', assiduous now to cultivate their good opinion, and with great relish had related the whole affair—the provocation, the battle, the taking home of the vanquished, and Melissa's rage at her husband's downfall. When it appeared that no one had seen Oswald pass (the public road ran directly past Captain Welford's door), his friends became alarmed at his non-appearance, and started out to search for him, Job and Henry in the lead, and Captain Welford and the hired man in the rear.

Oswald was too exhausted to express surprise, or to make any objections to going with them. Supported on one side by Henry, and on the other by smiling Job, who could not do enough for the hero of the hour, he reached the house at last, weak, pale, and so faint that Mrs. Welford insisted that he should be put to bed at once.

It was the middle of the afternoon. The soft, plump pillows cushioned his aching head, yet he suffered and burned from head to foot. He closed his eyes from utter weariness. He heard the others tip-toeing from the room; he heard Job take his departure, loudly declaring it was the "neatest finish he ever did see"; and then again the door softly turned upon its hinges, and somebody entered the room.

It was a woman, he knew, for no man could walk with a step as light as thistle down. He half opened one eye—the lids of the other were swollen tightly together—and dimly saw Elvira standing by him. Shortly one of her curls touched his cheek, and a tear fell on his forehead. A wave of emotion swept over him at the touch of that crystal drop. In that second all his fortitude against her charms was gone. He could only remember that this was the girl he had loved from a toddling child, and that she was the most beautiful and perfect woman in the world to him. As he thought of his loathsome appearance, he tried to cover his hideously bruised and swollen face from her sight.

The soft, white hands caught his in a caressing way that sent the blood surging through his veins. "Don't hide your face from me," she whispered, so softly that he could scarcely catch the words. "It is I that should do that—not you. I wish I could show my—my gratitude to you."

Oswald feebly opened one squinting eye. He did not look very lover-like lying there with a face like a pounded beefsteak, but the secret of Oswald Barrett's success in life was that he had the inspiration of doing the right thing at the right time. So now as he feebly blinked at her, he tremulously said:

"Elvira, I am too used up to talk, but I will give you a chance to prove more than mere gratitude—Elvira, will you marry me?"

"How can you ask me that? Oh, I have treated you so badly! You don't know how wicked I have been, Oswald, or you would not want me for your wife. I did love you truly, Oswald, and I went to meet Bildah at the clearing that day, to beg him not to kill you for whipping Bob. He made me promise to meet him again at the Scotts, and I weakly promised. I thought if I did not that your life would pay for the refusal. When father asked me about it before you all, and shamed me so dreadfully, it made me wild with anger. You don't know how dreadfully I talked to father, nor how disobedient I was. I was still angry when I told Henry to tell you that I loved Bildah instead of you. It was a falsehood pure and simple, and I deserve every bit of this disgrace that has come upon me. You won't love me, now that you know I told lies, and that I was disobedient and headstrong."

His hand closed over hers. "Listen, Elvira," he quietly said. "I have been as culpable as you. I told a falsehood those same times—I told my heart I could live without you, and I cannot. Darling, once more, will you marry me?"

And the answer—really it would be a shame to give publicity to so modest and lovely a girl's answer. But the fact that two weeks later Elvira Welford became Elvira Barrett, would seem to indicate that her answer was not "No."

Young Barrett and his bride left immediately for their old home in the East, and the lovers of peace rejoiced that now the unwitting cause of the neighborhood rupture had gone, the white wings of peace might once more hover over the settlement of Tomlin Creek.

CHAPTER XXIX.

WHEN ROSES HAVE FALLEN.

Sixty years had wrought marvelous changes on Tomlin Creek. The heavy forests and log cabins had given place to broad fields and commodious farm houses. Where the log school-house stood, there was now a hamlet, small but aristocratic, boasting its academy, its paved walks, and its handsome houses, many of them of brick or stone.

One Sunday in September, a stylish equipage drove up to the church at Tomlin Creek. The driver handed down from it a dignified, matronly lady, richly dressed. There was an air of distinction about the handsome old lady as she moved up the aisle of the church, that made the other worshippers wonder who she could be. The service over, she walked back to the barouche and directed the driver to wait for her, as she wished to visit the graveyard hard by.

It was an old country cemetery, with the graves sunken in places, and here and there a headstone broken, or blackened by years of sunshine and rain. Alone she walked the grassy aisles that stretched away between the rows of graves, bending her steps toward a tall, white monument more pretentious than the others. She paused long at the foot of this, reading and rereading the simple inscription:

"Anthony James Welford, died April 10th, 1836, aged 52 years, 10 months, and 2 days; Elizabeth Welford, his wife, died also April 10th, 1836, aged 44 years, 3 months, and 12 days. United in death as they were in life, they together sleep awaiting the Resurrection of the just."

It was to look upon these graves, the last resting place of her parents, that the stately old lady had come. As she stood there, the weight of years slipped from her shoulders and she was again a young wife and mother. Again she was lying in the white-counterpaned bed, her wee baby girl beside her, and her heart so overflowing with joy that not the tiniest speck or cloud appeared on the horizon of her happiness. Again she saw her young husband enter the room, and saw him break the seals of a letter for her from the old home. She remembered how her hands trembled as she unfolded the sheet, trembled because she was so weak and so happy. And then, a moment later, how the letter fluttered from her stiffened fingers, paralyzed by sudden horror. How the room grew close, and the air black about her as she realized that both her parents had been taken from her in a single day, by one of those fatal border epidemics.

A long, long illness had followed, for the shock had all but killed her. It had been years before she could bear to look upon the smallest memento of her parents, without tears. Ohio had become an abhorrence to her. There she had suffered shame and humiliation; there her parents had died. She could not bear to visit the scenes of her trials. Moreover, the Ohio farm and effects had been sold almost immediately, and Henry and his sisters had returned to their old New York home. She had visited them there often, and had lived to see them not only all married and heads of respected families, but grandparents and great-grandparents as well.

For herself, high honors had come upon her, both through her husband and sons. She had had a long, happy, and useful

life, and her old age was serene. Lately a desire had come upon her to visit the graves of her dead, and thus she was here. As she stood there in the peaceful September sunlight, a benediction seemed to rest over the land that sheltered the dust of her dear ones, and she turned away with the last shadow on her heart removed.

As she retraced her steps, her eyes fell here and there upon once familiar, but now almost forgotten names. It gave her a strange sensation, for in sixty years she had never heard but once of any of her old associates. Then, as the Governor's wife and the first lady of the state, she had shaken hands at one of her receptions with the great criminal lawyer, Jackson Tomlin, and he had reminded her that they were once neighbors in a border settlement together. She had never met him again, but she knew him by reputation to have been shrewd, capable, and successful in clearing the guiltiest of wretches, yet so guileless of face and manner as to deceive the very elect. But of these other acquaintances of that one long and bitter year, she had heard not a breath or syllable.

So it was with a strange feeling that she read such inscriptions as these: "Job Scott, departed this life, October 9th, 1871, aged 64 years, 7 months, and 26 days." "Araminta T., wife of Hiram Dace, died May 4th, 1887, aged 73 years and 11 months." Strange, because when she had thought of these old associates at all, it had been as young people, never as people grown aged, decrepit, and worn. Strange, because these early companions were beneath the ground, while it seemed to her that she alone remained above it.

"Dead! dead!" she murmured, as she studied out the moss-covered dates. "Dead these many years. Is there no one alive that I used to know?"

Sighing she looked up, and saw at a little distance a withered old crone watching her curiously. The woman was very old, and bent with years. Wisps of straggling grey hair framed in a thin, peaked face, that from its seams and wrinkles a hundred winters might have passed over. Her long, knotted fingers, so thin and crooked as to resemble bird's claws, clutched the top of an oaken staff on which she leaned for support. She was old, old indeed.

The new-comer hesitated. Could it be that this withered old woman was one whom she had once known? She would see. In soft, well-modulated tones she asked of the old woman:

"Have you lived here long?"

"Nigh on to sixty-five years," came the shrill, piping answer.

"Then we must have known each other once," returned the handsome old lady, her bright eyes looking at the other through her gold-rimmed eye-glasses.

"I reckon I know you better'n you know me," piped her companion, her thin, shrill voice rasping the other's nerves. "Anyone as has ever see'd a Welford once, would know 'em agin by the way they hold their heads, as though they owned the airth. Why should'n you though?" and the contentious words were followed by a bitter chuckle, "you're standing there in your silk, an' lookin' not a day over sixty, an' you eighty! It's all unfair! It's all unfair! Some has everything an' others nuthin'. Look at me!" and again the old hag gave one of her hideous chuckles—"Worn out an' in everybody's way, poverty, trouble, and work *my* portion—nobody keers fer me, or wants me around, an' I am counting the days till I jine my death."

Mrs. Barrett, for it was she, scanned the face before her. There was not the slightest resemblance in it to any face she had known before. As she lowered her gaze, it fell on the headstone of a grave that lay between them.

"Bildah Tomlin, aged 59."

She gave a cry of astonishment.

"Are you Melissa?"

"Yes, an' you air Elvira Welford as was. I got him away from you once," pointing her hooked finger at the sunken grave between them, "but it was the best thing fer you that ever happened, an' the worst fer me. A more shiftless, worthless man never lived, an' he never had spirit enough to say 'boo' to a goose. We heerd as how your husband got to be Gov'nor, an' you a great lady. There wan't no love lost between us, an' I hated you wusser than a rattle-snake. It's little you keered if I did, fer you've everything an' I've nuthin'."

Mrs. Barrett's beautiful old eyes grew moist with tears. Were all gone from the old home but herself and this other poor, old woman, weak, decrepit, and miserable? An ineffable pity for one whose life had been so narrow, so petty, so circumscribed, filled her gentle heart. She held out her hand.

"There is no room for heart burnings at the brink of the grave where we both are standing," said she. "I leave in an hour, never to return. Let us part in peace."

Their hands met. The bitter feud of Tomlin Creek was over.

[The End.]

THE MONDAY MORNING CLUB—II.

By the Silent Partner.

"I HAVE often wondered," said the dominie, "whether parish calling by the priest pays; that is, whether the parish appreciates the effort involved, and whether the sermons do not deteriorate in consequence of having too little time spent on them."

And he thoughtfully poked the fire.

"Is there a conscience prick behind this question?" asked the silent partner, with a twinkle in her eye.

"It is quite likely there is," replied the dominie; "I know I have neglected calling somewhat of late, and meantime have been wondering whether it pays in the long run."

"It doesn't pay to neglect calling," said the silent partner, with emphasis. "It is something the parish expects, and if the parish doesn't get it, you'll soon hear about it, and feel the result of such neglect. Now one of your strong points is your social nature. People like you, and it does them good to have you come around and laugh with them, sympathize with them, and pet the children."

But with an exclamation that sounded a trifle impatient, the dominie jumped up, and stood before the partner of his joys and sorrows, with an accusing finger.

"Do you consider, my dear, that course particularly conducive toward building up a parish? If that is what I'm good for, I'm good for little. Any one may do as much as that."

"There! There!" said the silent partner soothingly, "sit down. I was looking at it from the parishioner's point of view. From my own, I think parish calls are often without apparent or lasting good; but, someway, a parish cannot seem to exist without them. The parishioner likes to know his or her priest, and to find out and love his human and fallible side, you know."

"Yes, I know that's all true enough, but there should be reception days at the rectory, when the parish can come and be entertained, and get acquainted, then parish calls could be confined to the sick and seeking ones; or if there is a falling off from the attendance at the Holy Communion, the priest should seek by personal visitation the cause; and before Lent or any holy season, there should be house to house visitations to carefully admonish and fan the low-burning fire of spiritual life."

"That's true," said the silent partner, nodding her head, and biting off her thread at the same time—for the inevitable sewing-basket was, as always, present at the conference. "But in a parish of any dimensions, or spread over magnificent distances as this one is, that means that a great amount of time must be so spent."

"There should be a sister or two, as assistants for such work as that."

"Yes, but this cannot be until the Lord's coffers are better filled than now, and meantime I suppose one must, with infinite tact, combine a social call with a hint that Church duties have been somewhat neglected of late. 'Has it been the weather, or illness?' asked in tones of honey; and 'How are the dear children? Let me see—they are of course in Sunday School, in what class? Not at all? O my dear Mrs. ———, will you not send them? We are offering all sorts of inducements to scholars to attend their own Church school, the one they were baptized into, you know. So will you not, Mrs. ———, try to give us the pleasure of seeing them there, and yourself at church?'"

The dominie laughed.

"You have hit it off fairly well for an onlooker, my dear, but there are other things that must be spoken of; Church papers, for example."

"O yes," sighed the silent partner; "but from the list of subscribers in this parish, I fear you never get so far as that, or that the sugar coating is so excessive, they swallow the paper pill before they know it, or what it is made of."

"Alas! it's too true!" said the dominie, the Monday morning pucker coming in his forehead again. "When I go into a sectarian household, I need not be told what the sect is, their denominational paper is in such strong evidence, and this is true also of the Roman Catholics."

The silent partner laughed, an infectious laugh, that dissolved the Monday pucker.

"It's like two sisters whom I know," she said; "one care-

fully marks her clothing; the other, a gay and careless butterfly, goes to no such trouble! 'What's the use?' she says; 'the marked things are sister's, and the unmarked mine, and it saves me so much trouble!' So all the places that haven't Church papers are ours, the ones with, are not, you see."

"Well, quite aside from their evidence as to their belief, one would naturally suppose that Church people would want to know what the Church elsewhere is doing, but they have no curiosity evidently, they are quite content to think of what it is *not* doing here!"

"My dear, I have noticed a tendency to pessimism on Monday morning in this club, that I really must not encourage. Beside, you have forgotten your text—a thing too often —"

"Finally," broke in the dominie, hastening to forestall what he was sure she would say if he gave her a chance, "and in conclusion, although parish calls may not be all that we could desire, yet they are better than nothing, and so after a speedy luncheon, and a short siesta, I will hie me forth and make a number this very afternoon, hoping the result may far exceed our fondest anticipation."

"That sounds like an autograph album sentiment, a note of congratulation, or some other deadly thing; so I will hasten luncheon that you may sharpen your wits with a nap."

"I need to," said the dominie with a wide, wide yawn.

GOOD FRIDAY.

Here in the midst of grief and pain
Where we, in faith, our dead have lain,
We pause awhile to think of Him
Who died to-day our souls to win.
What are our sufferings to His
Who gave His life, that we might live?

Why count we, then, each groan or sigh
Too much to bear while God is nigh?
Shall we not glory in the thought
That with Christ's blood our souls are bought?
And, in our own weak, human way,
Be sharers in His cross to-day?

Baltimore, Md. ADELIA VASSAR PARET.

A MAN'S ENEMIES are sometimes unintentionally his best friends.

The Family Fireside

HARD TIME HELPS FOR WEARY HOUSEWIVES.

BY L. E. CHITTENDEN.

WHEN one has a large house, a fairly large family, likes to entertain, and has a small income, it is well to study ways and means of management, if one desires to be honest and pay all dues.

That is what brains and executive ability are given women for, probably, though in a season of discouragement, that will come to ever so brave a spirit at times, she may feel like doing with a trifle less in the way of brain, and a few more dollars; or, in other words, would cheerfully exchange her birthright for a mess of pottage. Fortunately things right themselves after a while, and brains come out on top; though in point of fact that is where they always should be—physiologically speaking.

In the first place, when taking account of stock, do not plan to do too much. An ounce of reserved strength is much better than a pound of exhausted and over-drawn stock. Try to be comfortably neat, but do not peril your soul's salvation in trying, for nothing is more disastrous to woman's temper and imperils her family's comfort more surely, than the painfully neat woman.

If it is possible to compass it, and is impossible to have a good servant, get a woman warranted to be thorough, to come in by the day to sweep and clean the house thoroughly. Then plan to keep it so during the rest of the week. Make your plans as does a General for a campaign. Arise as early as you can without utter fatigue later in the day, and have your husband attend to the fires, for, if you are bent on economizing, he will surely be willing to help. While the fires are building, make careful toilet, not forgetting that a fresh, glossy-haired, well groomed looking matron behind the coffee pot is as essential as a good breakfast, and goes a long way toward supplying the appetizing zest needful for that meal.

Said a man once to the writer, "Strange it is, that brides come to their husbands so daintily and fully equipped with garments; in anything, then, they would look charming to the new benedict; but after the years have gone by, they grow so terribly down at the heel, and that is the time when they should have a care, if they desire to keep their husbands' love. Fading charms should be carefully concealed beneath the becoming fripperics women know so well how to put on."

This is, in a measure at least, true, and it is also a fact that women who do their own work are sometimes most careless of their appearance. Have, therefore, a generous supply of neat print morning gowns, and a covering for them in the shape of a great bibbed apron, that may in a moment be slipped off, leaving the gown beneath immaculate. A wrapper is a loathsome object for a working gown, though undeniably loose and comfortable. But is it not possible to design something equally comfortable, and less slovenly? Now that we have gowns for dining, for walking, for home, and visits, gowns in which to do nothing at all, let one bring her genius to bear upon the matter, and evolve a gown that shall do to work in, and yet not be unpleasant to look at. A pretty model for this purpose is of penang and takes from 9 to 10 yds. to develop. A single unlined skirt, slightly gored, reaches to the knee; from there, it falls in a Spanish flounce. The waist is full, and shirred into a yoke, finished at the neck with a broad, turned-down collar. The waist should extend a couple of inches below the skirt's belt, and the skirt should button on to it with four buttons, one before, one behind, and one on either side, then there is no danger of slipping apart. Cover all this with a moderately wide belt, and tie a white mull neck-tie under your collar, and see if the children and husband do not think you are too sweet for anything. This will repay the sacrifice of the wrapper, I fancy, and you will find the dress not one whit less comfortable.

While the morning fire is getting under headway, fill the tea-kettle with freshly-drawn water—it makes coffee astonishingly better, to have it made from fresh water—sweep the kitchen, skim the milk, and whip the cream. This last is both economical and dainty; it goes so much further, and is so

delicious on the cooked grains. The table, set with fairest linen, and the care that a loving housewife delights to put upon it, is arranged for the first course, for it goes without saying that this first meal must begin with fruit, that the remainder of the bill of fare may be more palatable. If the water is now boiling, stir into a bright saucepan containing about one pint of boiling water slightly salted, a small cup of wheat farina, which is quickly cooked, and delicious as soon as it thickens; dish, and serve. The toast browned, that delicious golden brown that we all love, is prepared while the boiled potatoes, chopped fine, are placed in a skillet containing, if you can spare it, a cup of cream, and a little salt. Let boil up once, and serve. If there is a tiny bit of cold ham left over, you can make a delicious omelet thus: Take 6 eggs, beat them separately and to the yolks add a tablespoonful of cream, salt, and a small spoon of corn-starch, wet up with cold water, or a half a cup of grated bread crumbs. Have a large spoon of butter heating in your skillet and when it is piping hot, slide in the yolks with the whites on top just before folding over, add the ham; or lacking ham, cheese is delicious. Probably you drip your coffee; if so, be sure the water is madly boiling, the coffee pot piping hot, and drip it the last thing, so that its freshly-drawn aroma may penetrate the nostrils of the family who are to eat the dainty breakfast, with gladness.

After breakfast don your cap—and be sure it is as becoming as can be, for it is a necessary evil—your great apron, and gloves, then with your brush and pan, brush lightly up the particles of dust and ashes accumulated on the floors. When you are first out of your bedrooms, see to it that closet doors are open, also every window, that the wind may send its healthful breath across the stripped beds, and into the dark closets. Always leave the beds until everything else is done; and would these words could be printed in unfading type upon every woman's heart! It is well to begin by putting the living room, parlor, or library in order, that there may be a place for the "dropper-in without ceremony" who comes at all hours. This creature is generally sharp-eyed, not to say tongued, and will, in spite of her protests, look about for dust and disorder, and make or mar your reputation as a housekeeper thereafter, through the country round about, based upon her discoveries at this unreasonable hour. Be ready for her, therefore, and receive her with an ease that shall disarm all suspicion of unwashed dishes or unmade beds behind the scenes.

After the rooms are all touched up, with discrimination and a dust cloth, wash the dishes and think about luncheon. That is nearly always a neglected meal. Sometimes the man of the house stays down-town, and the women and children eat anything there happens to be left, and try to live like Christians until dinner, wondering at the irritability of the growing children, as a consequence of their scrappy meal. Now perhaps it is a warm spring day and the jaded appetites need stimulating a little. Let us avoid meat then, and try a little daintiness instead. We had better begin with a tomato soup; canned tomatoes, probably, at this time of year. Try this: To one can of tomatoes take two quarts of water, a little piece of ham or bacon, one small onion with four cloves stuck in it; after this has simmered for about thirty minutes, strain, if you wish a clear soup, or if not, add to it as it is, salt to taste, a tablespoonful of sugar, two of butter, a little corn-starch wet up with cold water. Let it cook about twenty or thirty minutes longer, and serve with small squares of toasted bread in each bowl. This is good.

A potato salad is a good, relishable thing for luncheon, and is excellent made from this recipé. To two cups of finely mashed potato, take a little minced onion, or celery, or cabbage, or all three; also the pounded yolks of two hard-boiled eggs. Make a dressing of the yolk of one egg, a tablespoonful of melted butter, one small spoonful each of salt, mustard, and sugar, and stir into one-half cup of hot vinegar; cook until it thickens. Put the salad on the ice, and serve with a garnish of lettuce leaves. Cold meat thinly sliced and garnished with parsley, you can eat with this, if you desire, but better, are hot crackers, sprinkled with grated cheese, and a cup of cocoa, or coffee.

For dessert try this delicious custard of Miss Parloa's: Yolks of four eggs, and whites of two, stirred into three gills of cold milk, sweeten to taste, flavor, and beat thoroughly, add a pinch of salt, stir over boiling water until it cooks. Beat the whites with a little sugar for a meringue. Or, if you are happily supplied with plenty of cream, whip a pint and pour over sliced bananas, sweeten slightly with powdered sugar. This luncheon is not very much trouble to prepare, and the partakers will probably call you blessed.

The afternoon should be your own for rest and recreation, and never on ordinary days allowed to be absorbed by household duties. This will keep you young and fresh, and your family will be happier than if they find you always drudging. Have a big cooking day once or twice a week, and from this as a base of supplies, make easy meals thereafter. Think beforehand and plan always to rest when possible, and you will be the better off for it in the long run. Dinner should consist when possible of soup, that may be simmering on the stove gently, taking care of itself, and out of the soup meat there may be a meat loaf prepared by chopping the lean part very fine, and adding seasoning to your fancy, and packing it firmly in a mold, with a little stock poured over it, and placing it in the ice box, or cellar, it is ready, after it is thoroughly cold, to slice down, and serve on a prettily garnished dish. Canned soups are such a perfect success nowadays and save much labor and thought. One of these followed by chops, potatoes stewed in cream, a lettuce salad, and fruit and cream dessert, may insure the serving of a dinner inside of thirty minutes from the time of its beginning.

HOUSEHOLD HINTS.

When salt hams or tongues are cooked they should be instantly put into cold water, as the change from the boiling water they were cooked in to the cold water loosens the skin from the flesh, and it peels off without any trouble.

Articles of food that are damp or juicy should never be left in paper. Paper is simply a compound of rags, glue, lime and similar substances, with acids and chemicals mixed, and when damp is unfit to touch things that are to be eaten.

Grass stains on white goods can usually be removed in the following way: Wet the fabric, rub in some soft soap and as much baking soda as will adhere; let it stand half an hour; wash out in the usual manner and the stain will usually be gone.

For cleaning silver the best thing is plaster of paris moistened with water and rubbed on the metal with a cloth. Before it is dry take a piece of soft flannel and some of the dry powder and polish off. This treatment will remove stains and make the silver look like new. It will make tin look like silver.

If it can be avoided, hard water should not be used for cooking purposes. Vegetables, fruit or fresh meats, when cooked in soft water are much more relishable than if cooked in hard. Peas, beans, asparagus, potatoes, turnips, and other vegetables are rendered less palatable and more difficult of digestion when cooked in hard water, than when cooked in soft water.

Steak for broiling should not be thin or it will be dry and hard; at the butchers ask them to cut your steak three-fourths of an inch thick, cut off the suet, grease the broiler and have it hot, lay the steak on the broiler on a bed of hot coals, turn the broiler often, when done remove to a hot platter, sprinkle with salt and spread butter over it. Serve immediately.

Bananas are delicious for tea; slice them, but not too thin. Scatter powdered sugar upon them, but before it dissolves squeeze the juice of several lemons on them also; or oranges may be cut up and mixed with them, or they may be served with sugar and cream alone. They make a popular dessert with whipped cream, sweetened and flavored with vanilla, poured over them.

The white plaster casts which the image venders sell for a trifle may be converted into bronze statuary, scarcely distinguishable from the real thing by the following process: first, apply a coating of thin shellac; when this has been allowed to soak into the plaster paint with dull brown paint, and rub in with the hand a greenish bronze powder till the entire surface is evenly covered.

If you wish extremely odd and effective winter gardens scattered around your home, buy a number of large conch shells, line them with a little piece of zinc or tin, taking care to put a small hole in the bottom of each. Put some pieces of broken flower pots in each of the shells, and then fill with rich dirt. Any kind of small plants grow well in these unique gardens, but ferns look especially pretty.

For tired mothers especially, and all others who have laced shoes to keep "tied up," we would give as wide a circulation as possible to a plan to save a world of care, time and vexation: Take beeswax and rub a little on the lacings, and they will not slip or untie until done by hand. Try it, prove it, and pass it around as much as possible. Also wax the end of the lacings when the tin is off.

Home-made candies are not only superior to the cheap mixtures sold by the grocers, but cheaper as well. Excellent cream taffy can be made as follows: Three cups of granulated sugar, half a cup of vinegar, half a cup of water, butter size of a walnut. Boil without stirring until it will candy when dropped in cold water. Flavor, and pour out on a buttered dish. When cool, pull till white, then cut up in sticks with sharp scissors.

Church Calendar.

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Mar. 2—3d Sunday in Lent. (Violet.)
" 9—4th Sunday (Mid-Lent) in Lent. (Violet.)
" 16—5th (Passion) Sunday in Lent. (Violet.)
" 23—6th (Palm) Sunday in Lent. (Violet.)
" 24—Monday before Easter.
" 25—Tuesday before Easter. Annunciation B.V.M.
" 26—Wednesday before Easter.
" 27—Maundy Thursday. (Violet.) (White at Holy Communion.)
" 28—Good Friday. (Black.)
" 29—Saturday. Easter Even. (Violet.) (White at Holy Communion and Evensong.)
" 30—Easter Day. (White.)
" 31—Monday in Easter.

Personal Mention.

The Rev. G. C. Abbitt has been called to Hopkinsville, Ky.

The Rev. E. E. Cobbs, who has been assistant in temporary charge of St. John's Church, Montgomery, Ala., has been called to the rectorship of that parish.

The Rev. William Taylor Dakin is now rector of St. Peter's parish, Springfield, Mass.

The Rev. David C. Huntington, formerly curate of St. Thomas' Church, Brooklyn, N. Y., has accepted the call to All Saints' Church, Syracuse, N. Y., where he is now in charge.

The Rev. John F. Porter has become rector of St. James' Church, Tampa, Fla., resigning St. Mary's, Augusta, Ga.

The address of the Rev. W. Poyseor is changed from Ontonagon, Mich., to Crystal Falls, Mich.

The Rev. Alex M. Rich will, on April 25th, become rector of Newport and Stanton, and missionary at Marshallton, Del. He is now rector at Port Deposit, Md.

The Rev. John A. Staunton, Jr., has been transferred to the Jurisdiction of Bishop Brent and is now in Manila.

The Bishop of Maryland has nominated the Rev. Philip M. Prescott, of the Diocese of Washington, to the rectorship of St. Andrew's, Baltimore.

The Rev. Joseph Rushton, L.H.D., for several years at the head of the City Missions of Chicago, and Bishop's secretary, has accepted the position of senior curate of Zion and St. Timothy Church, New York.

DIED.

Day.—Entered into the rest of Paradise at Montreal, Canada, Feb. 26th, 1902, "Bertie," only and well-beloved son of Albert J. and Milda E. Day, aged 2 years and 7 months.

"In heaven their angels do always behold the face of My Father which is in heaven."

Singleton.—At her home, "Woodburn," near Myerstown, Jefferson Co., W. Va., at 5:30 on March 3d, 1902, Parthenia McDannold, daughter of the late John Ellis McDannold and Elizabeth Crockett Iles of Mt. Sterling, Ky., and relict of James W. Singleton of Quincy, Ill.

Smith.—At Cedar Rapids, Iowa, Friday, March 14, 1902, in the 81st year of his age, Thomas Smith, an ardent Churchman, for a number of years warden of St. Paul's, Bellevue, and Trinity, Sac City, Iowa. Interment at the latter place.

Webber.—At his late residence, Boston, Mass., Mr. Samuel Webber, father of Archdeacon Webber, fell asleep in Jesus, early Sunday morning, March 9th, 1902.

WANTED.

Positions Offered.

PRIEST, under 30, unmarried, as assistant, East Side New York City. Plenty of work and good salary. Please send age, references, and particulars of education and experience to Earnest, P. O. Box 672, New York City.

HOUSEKEEPER.—An unmarried priest with scanty salary wants a working housekeeper. Rectory small, work light, a good home for single woman, or widow and *one* child. References required and given. Rev. W. W. Hance, Eatontown, N. J.

PRIEST.—Young unmarried Priest or Deacon, to teach in parish school in suburban parish, and to assist Priest on Sundays (good Churchman); to live in clergy house. Salary, $40 and board. Address California, care The Living Church, Milwaukee.

SEXTON.—By a large church in the Northwest, a Sexton. Must understand care of a boiler. Churchman preferred. Apply Sexton, 422 Guaranty Loan Building, Minneapolis, Minn.

Positions Wanted.

MR. JOHN DAVID LLOYD, Organist and Choirmaster, disengaged Easter. Late of Pro-Cathedral, Springfield (9 years), and Emmanuel Church, Cleveland. Highest recommendations from eminent men, American and English. Address, The "Rutherglen," Cleveland, Ohio.

TRAINED CHOIRMASTER and Organist of experience and ability—will be at liberty April 1st. Progressive Churchman. References. Address A 10, care The Living Church, Milwaukee.

N. B.—" . . . *his rapid choir-training has filled the choir-stalls, and the music has solved the problem of church attendance here.*"

CHOIR EXCHANGE.

CHOIR HELP TO CHURCHES.—Organists and Singers promptly supplied, $100 to $2,000. Advertising unnecessary. Eminent English Organists and Vocalists arriving in April, can be secured for May. Write for terms to the John E. Webster Co., 5 East 14th Street, New York.

MISCELLANEOUS.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $12 including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $46.00. St. Raphael's Guild, 54 West 47th Street, New York City.

CHURCH EMBROIDERY upon the lines of the best English work. Materials furnished. Price list on application. Address Miss Wells, 417 South Main Street, Geneva, N. Y.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

APPEAL.

THE AMERICAN CHURCH MISSIONARY SOCIETY

earnestly appeals to the Church for the Brazil and Cuban Missions. Both of these Missions have been successful as far as possible under existing financial conditions, but both seriously need greater and adequate assistance. These missions have the status of all other missions, but are supported only through special appeal. The Society, auxiliary to the Board of Missions, earnestly asks a more generous support, and some immediate financial assistance for them.

W. Dudley Powers,
General Secretary.
Church Missions House, New York City.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been exended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The General Clergy Relief Fund

OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

LEGAL TITLE: The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

OBJECT: Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills as presenting an opportunity for doing good almost without a parallel.

Central Office: The Church House, Twelfth and Walnut Streets, Philadelphia.

REV. ALFRED J. P. McCLURE,
Acting Treasurer and Financial Agent.

The Church Endowment Society

Organized for the securing of Endowments for any purpose desired and in any locality. This Society works at no expense to any Diocese or institution. For list of officers, etc., see notice among "General Church Institutions" in "The Living Church Quarterly," "American Church Almanac," and "Whittaker's Almanac."

For further particulars address

Rev. E. W. HUNTER,
Secretary-General and Rector of St. Anna's Church, New Orleans, La.

OR

Mr. L. S. RICH,
Business Manager, Church Missions House, New York City.

Note: Solicitors and Representatives for The Church Endowment Society have a written authorization signed by the Secretary-General, and Clergymen, Laymen and all others are respectfully requested to ask to be shown these credentials before engaging in the subject of Endowment with any one.

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

The Silent Pioneer. By Lucy Cleaver McElroy, Author of *Juletty.* Price, $1.50.

FLEMING H. REVELL CO. Chicago.

The Old Gospel for the New Age; and other Sermons. By Prof. H. C. G. Moule, D.D., Norrisian Professor of Divinity, Author of *Secret Prayer, Commentary on Romans,* etc. Price, $1.00 net.

The Divine Pursuit. By John Edgar McFadyen, B.A. (*Oxon.*), M.A. (*Glas.*), Professor of Old Testament Literature and Exegesis, Knox College, Toronto. Price, $1.00 net.

LONGMANS, GREEN & CO. New York.

Godly Union and Concord. Sermons preached mainly in Westminster Abbey in the interest of Christian Fraternity. By H. Hensley Henson, B.D., Fellow of All Souls' College, Oxford, Canon of Westminster, and Rector of St. Margaret's, Westminster.

Prayer. By the Rev. A. J. Worlledge, M.A., Canon and Chancellor of Truro.

Patristic Study. By Henry Barclay Swete, D.D., Litt.D., Regius Professor of Divinity in the University of Cambridge. Price, 90 cts.

Christ Our Life. Sermons chiefly preached in Oxford. By R. C. Moberly, D.D., Regius Professor of Pastoral Theology in the University of Oxford, Canon of Christ Church, Chaplain in Ordinary to the King. Price, $3.00 net.

Charlotte. By L. B. Walford, Author of *Mr. Smith: A Part of his Life, The Baby's Grandmother, One of Ourselves, etc., etc.* Price, $1.50.

THOMAS WHITTAKER. New York.

Psychic Research and Gospel Miracles. A Study of the Evidences of the Gospel's Superphysical Features in the Light of the Established Results of Modern Psychical Research. By the Rev. Edward Macomb Duff, M.A., and Thomas Gilchrist Allen, M.D. Price, $1.50 net.

The Pathway of Safety; or, Counsel to the Awakened. By the Rt. Rev. Ashton Oxenden, D.D. Price, 75 cts.

Readings and Prayers. For Aid in Private Devotion. By Thomas M. Clark, D.D., LL.D., Bishop of Rhode Island. Price, 50 cts.

A Thousand Things to Say in Sermons. By the Rev. F. St. John Corbett, M.A., Trinity College, Dublin, rector of Long Marton, Westmoreland, Fellow of the Royal Society of Literature, Lecturer on Church History in the Diocese of Carlisle, Author of *The Preacher's Year, Sermon Outlines, Echoes of the Sanctuary,* etc. Price, $2.00 net.

DODD, MEAD & CO. New York.

The Young Man in Modern Life. By Beverley Warner, D.D., Author of *The Facts and the Faith: A Study in the Rationalism of the Apostles' Creed,* etc. Price, 85 cts. net.

EDWIN S. GORHAM. New York.

The Story of the Promise. Being Simple Readings on the Old Testament for children. By the Rev. Charles C. Bell, M.A., vicar of Carleton, Pontefract, author of *The Companionship of Jesus.* Price, $1.00 net.

CHARLES SCRIBNER'S SONS. New York.

Letters from Egypt and Palestine. By Maltbie Davenport Babcock. Illustrated. Price, $1.00 net.

MESSRS, RIVINGTONS. London.

The Diaconate of Jesus. Ordination Addresses by C. R. Davey Biggs, D.D., Fereday Fellow of St. John's College, and Vicar of St. Philip and St. James', Oxford. Price, 2|— net.

BUSHROD LIBRARY Philadelphia.

The Political Freshman. By Bushrod Washington James.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.).

The Holy War Made by Shaddai Upon Diabolus. By John Bunyan. Price, 50 cts.

PAMPHLETS.

Riverside Literature Series:—*A Dog of Flanders* and *The Nürnberg Stove.* By Louise De La Ramé (Ouida), with introductory Sketch and Notes.

Twelfth Night. By Wm. Shakespeare. Edited by Richard Grant White, and furnished with additional notes by Helen Gray Cone. Boston: Houghton, Mifflin & Co. Single number, 15 cts.

Prayers for the Departed. In the Light of Holy Scripture. A course of Five Sermons by the Rev. James Simpson, M.A., St. Peter's Cathedral, Charlottetown, P. E. I. Price, 25 cts. The Examiner Printing Co., Charlottetown, P. E. I.

A Dialogue Showing that Satan Has Come Amongst Us as an Angel of Light. By J. G. B. Parts I. and II. Emmanuel Tract Society, Toronto, Can.

Christianity and Man's Nature. By Thomas Best Woodward (Layman), for some years Member of the Victoria Philosophical Institute, London. Printed and published by William North, Tewkesbury. Price, sixpence.

Saint Matthew and his Gospel. A Paper read before the New York Churchman's Association, Nov. 25, 1901. By the Rev. Aug. Ullmann, D.D., Rector of Trinity School, New York. Printed by request. New York: Edwin S. Gorham. Price, 10 cts.

The Church at Work.

FLORIDA.

(*Continued from Page* 736.)

W. Cassey, the colored deacon in charge of St. Cyprian's mission. The school is taught by his wife and is visited by him every morning for purposes of Church instruction. A small charge for tuition is made, fifty cents a month for the day school, one dollar a month for night attendance. The school seems to be proving a success notwithstanding the near neighborhood of an R. C. day school for colored pupils.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Maysville—Ashland—Mountain Schools—Dean Lee.

Improvements have been made in the structure of the Church of the Nativity, Maysville, both interior and exterior, adding to its beauty and convenience. The service is now rendered by the newly vested choir, with both taste and expression.

The town of Ashland is in the throes of a rapidly developing prosperity. Fifteen communicants have been added to the Church recently by moving into this city. One family, consisting of a mother and five sons, three of the sons with families, have been added to the list. They have come to Ashland to erect there a large sheet-steel plant, which will employ some 400 men, and have a pay roll of $10,000 per week. At the Bishop's visitation, last week, there were as many men as women in the congregation. This congregation is nearly independent, and desires as soon as the debt of $900, remaining upon the church is paid, to relieve the Diocese from all missionary aid. They wish also to begin the erection of a parish house. It is gratifying to all the Diocese to chronicle this prosperity, in one of its churches and towns. We are very fortunate in having in charge of the church at Ashland, a clergyman, the Rev. Dr. W. M. Washington, who, by wisdom, zeal, and industry, is able to cope with the conditions of the situation.

The Rev Wm. G. McCready has recently visited the East in the interests of the mountain school work of this Diocese, of which he is Superintendent. He was very much encouraged by the results of his quest.

The Rev. H. H. Sneed has accepted the call from the Church of the Advent, Cynthiana; but the vestry and congregation of Georgetown begged him not to desert them entirely. The Bishop has consented, for one year, that Mr. Sneed shall retain his residence in Georgetown, but beginning with March 1st, he shall officiate in Cynthiana every Sunday morning, and at Georgetown every Sunday night. He will drive between the two places, 22 miles, over the pike. He will also retain his charge of the missions at Nicholasville and Lawrenceburg.

Mr. Geo. E. Hancock, headmaster at St. John's Academy, at Corbin, officiates at Livingston or Altamont every Sunday, and returns to Corbin for night service. Livingston shows increased interest in all the services. Mrs. I. W. Thomson of St. John's Academy, Superintendent of the Sunday School at Corbin, was called to Versailles by the illness of her son, and when she returned, she was met at the train in Corbin by eighty happy children, who welcomed her back to this blessed work, in which God has permitted her to do so much good.

The Rev. Wm. G. McCready gave a very interesting talk to the Cathedral Branch of the Woman's Auxiliary at their last monthly meeting. He said there were five mission schools in the mountain district, all doing fine work in the line of *true* education, that which trains the spiritual and moral side of man, as well as the intellectual. He paid a well-deserved tribute to the fidelity, ability, and Christian zeal of the teachers, several of whom have recently come into the Church. The Bishop thinks that just at present it is necessary to concentrate work upon Corbin as an educational centre, and to build there a house which will accommodate three hundred scholars, and be also a home for the five resident teachers. There are now in the school 156 pupils. The mountains are open to conviction; the people are respectful at our services, and now is our time to work, for other schools are starting at some of the same points. After the address the Cathedral branch voted to secure for this work $100 during this year.

The daily Lenten services at the Cathedral have been exceptionally well attended. It is a gratifying and noticeable fact that many members of the other Christian bodies often worship with us, and together we enjoy the great privilege of Lent.

Dean Baker P. Lee has endeared himself to all hearts by his eloquence, and strong, true personality. Therefore it is with the deepest regret that we chronicle the fact that he has under advisement a call to Grace Church, Chicago. May the Holy Spirit direct him in his choice, is the earnest prayer of his people, who love him.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Improvements at Emmanuel.

Extensive improvements, to cost about $35,000, are planned at Emmanuel Church, Baltimore. It is reported that the vestry has $25,500 in hand for the purpose, and that the work will begin when the fund amounts to $29,000. The sacristy is to be moved from the south to the north side of the church, and in its place there will be a baptistry. And under the chancel, on a level with the side street, there is to be a chapel, floored and wainscoted with marble. Hitherto Emmanuel Church has been beautiful only in its good works; it has led the Diocese in its contributions for missions. But almost any architectural change will be welcomed as an improvement.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Missionary Apportionment—Service for Students—Mansfield—Norwood.

The Bishop has issued a pastoral to the clergy, to accompany a letter issued by the diocesan committee on the General Missions of the Church with respect to the portion asked by the general Board from the Diocese of Massachusetts for Missions. The committee say:

"The committee of this Diocese upon General Missions, after very careful consideration and much experimental figuring, have decided that it is impossible for them to apportion this sum in any just or acceptable manner among the several parishes. They can simply say this, that, whereas the contributions of the churches in Massachusetts, apart from the special offerings above mentioned, were last year about $15,000, the sum asked for this year is $30,500, an increase of about one hundred per cent. Your committee, therefore, express the earnest hope that every worshipper in every parish will have it on his conscience during the coming year to give towards the Foreign and Domestic Missions of the Church at least twice the amount that he did last year."

The Bishop in his pastoral urges the necessity of developing interest in missions as more vital even than the mere collection of offerings. "Whatever may or may not be done by apportionment," he says, "I am con-

vinced, as no doubt are you, that the heart of the Church should be more deeply touched than it now is by the spirit of Christ. The development of the personal religious life, which is the supreme motive of Lent as well as of all our work, is that to which we must give ourselves with ever increasing devotion. An enthusiasm for Christ once kindled, it is essential to the fuller development of Christian character and the Church work that the people be instructed in the paths and methods by which that enthusiasm may be expressed. Are we of the clergy doing that work as conscientiously, effectively, or definitely as we ought? Am I not right in saying that the people justly look to us for leadership in the employment of their time, thought, and money in Christian service?"

A service specially set apart for students was held in Emmanuel Church, Boston, on Sunday evening, March 9th. The Rev. Dr. Leighton Parks, the rector, conducted the service. The first speaker was President Pritchett of the Massachusetts Institute of Technology. It is something, he said, to be able to face the world courageously, and without fear. Fear has played an important part in the history of man. When his state improved, he feared other men, and then came the fear of the unknown. Modern life has no use for weaklings. The strenuous life is the life of to-day. Another gift is love. By it is meant the spirit by which men understand other men's purposes, trials, and struggles. Then there is needed, soundness of mind. Without it men can do little. The strenuous life must be aided by sound, correct thinking. *A man may be religious, and be entirely independent of any Church.* Theology is the science of religion as botany is of flowers, and is not to be taken for religion itself. *The true religious feeling can come just as really to a man, whether he is in the Church or out of it.* And this truth is more apparent to educated men.

O. G. Frantz of Harvard showed the need of each having a definite purpose in life. Professor Abbott Lawrence, the third speaker, said, Life has always been a mystery, and will probably remain so, and man's end is not to seek selfishness but to realize that everything we strive for, is something which leads to something that lies beyond.

Bishop Lawrence emphasized the need of spiritual power, and showed that conditions do not determine character or life. If a man believe there is eternal right and truth he has the power. The age needs strength, grace, and romance, and the Church is necessary for all these things.

The Church people at Mansfield are holding Lenten services around in the different houses of the town. The plan has succeeded beyond expectation, and the average attendance is forty. The service is a short form of evening prayer and the singing of many hymns with a short address. The Rev. J. L. Tryon of Attleborough is carrying on this important work.

An attempt will soon be made to revive the Church work at Norwood. This is a growing town, distanced from Boston about fifteen miles, and there are a number of well-to-do Church people who are willing to rent a hall for Divine services. Miss Langdon, the diocesan lay missionary for this district, has been visiting, and encouraging the Church people to hold regular services.

Miss Covert, for twenty years a lay worker among the poor, friendless, and unfortunate in South Boston, has resigned, and will return to her home in Canada. Her work has been an invaluable one, and greatly contributed to the efficiency of the interests of the City Missions in that locality. She was often called the guardian angel of the tenement houses, and many a life has she made happy.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Two Deaths.

The Rev. Dr. Webb, President of Nashotah, was called East last week by the death of his brother-in-law, Dr. Leeds, a professor at Stevens Institute, Hoboken, N. J. Dr. Leeds, being in ill health, had just been granted a year's vacation by the Institute authorities. Dr. Webb will preach the three hours' service on Good Friday at Trinity Church, New York.

Archdeacon Webber, who is well known throughout the country as a preacher of missions, is bereaved by the death of his father, Mr. Samuel Webber, who died at his residence in Boston early on Sunday, March 9th.

NEWARK.

Thos. A. Starkey, D.D., Bishop.

Anniversary in Jersey City.

The Rev. George S. Bennitt, rector of Grace Church, Jersey City, completed his fifteenth year as rector of the church, on the first Sunday in March, and at the morning service he read a pastoral letter to the congregation, in which the following statistics of his fifteen years ministry were given: Baptisms, 1,021; presented for confirmation, 508; marriages, 456; funerals, 791; present number of communicants, 575; money received for all purposes, $126,000.

The congregation is thoroughly united and the parish in excellent financial condition, the church having at the present time a larger number of communicants than ever before in its history. The rector said that during his ministry at Grace Church he had enrolled 1,209 communicants, of which number 634 have died or removed, thereby showing the great drawbacks of a parish in the midst of a changing population, and yet the parish has been steadily gaining in numbers and financial strength. The parish is now making an effort to remove all remaining mortgage debt from its buildings, and has already begun an endowment fund for its future needs.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Pulpit at Gibbsboro—Anniversary at Beverly.

A handsome elevated pulpit of oak has been presented to the Church of St. John in the Wilderness, Gibbsboro (Rev. William J. Robertson, rector), as a gift from Mr. Albert Lucas, in memory of his father, the late John Lucas Esq., the founder of this church. During Lent the rector is preaching a Sunday evening course of sermons upon The Prodigal Son, and on Good Friday the vested choir will render Lacey Baker's cantata, The Story of the Cross.

This month has witnessed the tenth anniversary of the rectorship of the Rev. Charles E. Betticher of St. Stephen's, Beverly. During the ten years the church has been renovated, electric lights introduced, chancel enlarged; various improvements have been made in the rectory; parish burial ground has been put in order and new iron fence erected; a mortgage has been paid off on church lot; parish house has been erected; and parish is free from debt. Many memorial gifts have been received, and the sums raised for all objects aggregate $50,200.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Dr. Morgan's Illness.

The Rev. Dr. Morgan, rector of the Church of the Heavenly Rest, has been confined to his room for the past fortnight with a severe attack of bronchitis, followed by bronchial pneumonia. It is hoped he may be able to resume duty in Holy Week. Meanwhile the Rev. Earle Madeira has been engaged to assist the Rev. John Williams in the services of the parish church.

NORTH DAKOTA.

Cameron Mann, D.D., Miss. Bp.

Death of Rev. H. B. Ensworth.

The death of the Rev. Henry Boardman Ensworth, missionary at Trinity Church, Lisbon, occurred on the evening of March 10th.

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Mr. Ensworth was 69 years of age, and had been in the ministry since 1874. Prior to coming to North Dakota he had been missionary at Brownsville, Pa., and afterward rector at Arlington, Vt. He came to North Dakota in 1899, being first assigned to Trinity Church, Wahpeton.

OLYMPIA.

FREDERICK W. KEATOR, Missionary Bishop.

Gift at Seattle.

THE SERVICES of Trinity Church, Seattle (Rev. H. H. Gowen, rector), are held in a public hall in the city until other arrangements can be made, the church having been burned to the ground during the winter. A member of the congregation at a recent service was Miss Viola Allen, the actress, who, after the service, sent the rector an offering of $500 for the building fund.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Historical—Burial of Mr. Keller—Several Gifts—St. Clement's—Brotherhood Work.

ON SUNDAY, March 9, the annual service of Christ Church Historical Association was held in old Christ Church, Philadelphia (the Rev. C. Ellis Stevens, LL.D., D.C.L., rector). The preacher was the Rev. L. Parsons Bissell, D.D., rector of Trinity Church, Oxford, who selected as his subject "Christ Church and Oxford Church in Colonial Days. Although Oxford was in no sense a *mission* of Christ Church, it is nevertheless true that it owed much to the timely aid and fostering care of Christ Church. The organization of Oxford church was due to a spontaneous movement on the part of loyal English people in the vicinity, who looked directly to the venerable Society for missionary clergy and assistance in supplementing their own efforts. Dr. Bissell showed how the service of the Church had been in Oxford for a longer period, continuously, than in any other church in Pennsylvania; pointing to the fact that since the year 1711 there has meen no permanent interruption except during the Revolutionary War period; "but," he said, "this could not have been possible except for the friendly, timely aid and fostering care of Christ Church." Concluding his sketch, the reverend preacher spoke thus: "To remember the days of old, to think upon the deeds, the conditions, the laborious sacrifices of those who made good their title to saintship —such thoughts surely in these later days should impress, inspire, impel us to worthy Christian living, to faith and fidelity."

THE BURIAL of the Rev. George Alexander Keller, late rector of old St. John's, Rodnor, was from that parish church, on Saturday, March 8, 1892. The service was in charge of the Rev. James H. Lamb, who has been supplying the parish during Mr. Keller's prolonged illness, and who was assisted by the Rev. Harris Cox Rush of Westfield, N. J., a classmate of the deceased. Over 30 of the diocesan clergy were in attendance. The interment was in St. David's churchyard, beside his wife, who died some fifteen years ago.

A MURAL TABLET was unveiled at the Church of the Ascension, Philadelphia (the Rev. G. Woolsey Hodge, rector), on Sunday afternoon, March 2, in memory of James Edward Carpenter, late senior warden of the parish, and a soldier of the civil war. A large number of the members of the Pennsylvania Society, Sons of the Revolution, and of other societies of which Major Carpenter was a member, were present, together with over 50 of the First City Troop, in uniform. This "Carpenter Memorial" is a very handsome monument, worthy of its purpose and an ornament to the church.

In the same parish, a tablet has also been put in place to the memory of Mr. Bonnet, a faithful servant of the Church.

The Holy Week services in this parish

Bishop Hall's Books

The Young Churchman Co. is issuing new editions of the various devotional books by the Bishop of Vermont. The list is as follows:

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will include two celebrations of the Holy Communion each day, excepting, of course, Good Friday; on which day, the preaching of the Cross will be given by the rector.

The parish of the Annunciation, Philadelphia (the Rev. Daniel Ingalls Odell, rector), is in receipt of the gift of a life insurance policy of $1,000, from Mr. Walter Le Mar Talbot. The policy, with premium receipt, has recently been handed to the rector and vestry, for the benefit of the parish. An instance of the value of such gifts—and of the plan of giving towards endowments which is being strongly urged by Bishops and clergy in many quarters—is to be seen in the securing of a large debt upon a Baptist conventicle in this city by this means.

On Good Friday the Rev. Wm. Bernard Gilpin, assistant at the Church of the Ascension, will preach the Passion at the Annunciation.

The work of extending the clergy house for St. Clement's parish (the Rev. G. H. Moffett, rector), has been hindered by certain property holders in the vicinity securing an injunction to restrain from building. Although contracts have been made to the extent of over $15,000, the work has necessarily been stopped, pending the settlement of the matter which will be heard in Common Pleas No. 3, on Monday, March 24.

The parish has provided an oven for baking Altar Breads for the mission at Shanghai, China. The cost, with cutter, is $50.

During last week the Rev. J. O. S. Huntington, O.H.C., was the special noon-day preacher at St. Stephen's Church, Philadelphia, and the Rev. Chas. S. Olmsted, D.D., rector of St. Asaph's, Bala, and Bishop-elect of Colorado, was the preacher at St. Paul's.

A majority of the Standing Committees have given consent to the consecration of the Rev. Alexander Mackay-Smith, D.D., as Bishop Coadjutor of the Diocese.

The Rev. Charles W. Robinson, priest in charge of the Church of the Evangelists, and chaplain of the Philadelphia Local Assembly Brotherhood of St. Andrew, is conducting a weekly Bible instruction, for men, each Thursday evening at the Church House. Much interest is taken, and the lectures are rather more upon the lines of doctrine than is met with in the usual so-called Bible classes. A printed outline of the lesson is especially prepared; and the result of the work must be, not only much of genuine instruction for those who attend, but the making of better informed Churchmen and more able instructors in the Sunday Schools.

In a paper read before the West Philadelphia Conference, Brotherhood of St. Andrew, recently, the Rev. Alden Welling, rector of Calvary (Monumental) Church, offered some suggestions as to work which Brotherhood men might do to aid in counteracting the saloon evil. The suggestions are practical, and possible, not only in Philadelphia, but in other large cities as well. The reverend speaker would place in districts where saloon attractions are great, a counterpart of the saloon, giving it the same name; following the detail of the saloon equipment, omitting, of course, intoxicating liquors, but providing, instead, the finest assortment of non-intoxicants known. A bar, attractive soda fountain, cigar stand, pool or billiard table, or both, smoking room with draperies and pictures—in short, a cozy, attractive room where an evening could be pleasantly spent; with needed attendants; not omitting the water-trough outside for horses, and the free lunch inside, and signs announcing the same. Here the youth and men might find the best of everything, at fair price; and while such an establishment would be more on lines of a preventive than as a *rescue* work, both would be accomplished. The outlay with which to make the start would be large, but such an establishment, managed by earnest, business-like Brotherhood men, of whom there are many in large cities, could, he believed, soon be made entirely self-supporting.

The work of a Philadelphia Sunday School boy, who is also a member of the Junior Brotherhood, is of more than local interest, as showing what good work can be done. The subject is a scholar on the U. S. Training Ship *Saratoga*, and while on his third cruise the ship put into Porto Rico, where the Captain gave orders that no shore leave would be permitted. On Sunday, however, this lad asked permission to go to church, which was granted. He further sought leave to take any other boys who might wish to join him. This was also granted, with the stipulation that the applicant be responsible for their conduct and return. Eleven boys joined him, all returning promptly after service. Many have larger fields of work, with less of effort and result.

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

Sonoma Deanery—Santa Rosa.

The Sonoma Deanery met in Santa Rosa, Calif., on March 10th and 11th, it being the initial meeting of the system of deaneries recently established in the District. Fifteen clergymen and delegates from outside Santa Rosa were present. Owing to the absence of the Bishop, who was called to a funeral, the Rev. Mr. Partridge, president of the Standing Committee, presided at the afternoon session. At the celebration, the Rev. Mr. Dawson of Benicia was celebrant, assisted by the Rev. R. L. Macfarlane and the Rev. B. D. Sinclair. The Rev. J. Partridge, of Petaluma, delivered the excellent sermon *ad clerum*.

After organization, an able paper on "Parish Finance" elicited a spirited discussion for two hours. "Working Together for a Common End" was a topic introduced by the Rev. Mr. Sinclair, and on "Loyalty to the District," the Rev. Mr. Macfarlane was leader. On Monday night a special service was held and the topic was "The Christian Home," with addresses by Bishop Moreland and the clergy. On Tuesday morning there was a business session followed by a conference on Guild Work, at which a scheme for coöperative work was proposed and adopted. An animated consideration of the topic, "What Shall we Do About Our Apportionment for General Missions?" brought the meeting to a close. The Rev. A. L. Burleson, rector of the parish of Santa Rosa, was unanimously elected as the first Dean of the new Deanery.

The parish of Santa Rosa is taking steps looking to the erection of both a rectory and a guild house.

SOUTHERN OHIO.

Thos. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bp. Coadj.

New Church for Columbus.

The vestry of St. Paul's Church, Columbus (the Rev. John Hewitt, rector), have taken action looking to the erection of a new church edifice. The present frame structure, located in the best residence portion of the city, will no longer accommodate the congregation. The proposed new building is to be of stone, and the plan is to erect a nave with tower to cost about $40,000, to which transepts and chancel can be added in the future.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Quiet Day—Memphis Notes—Convention Postponed.

Under the auspices of the Woman's Auxiliary of Memphis, and by the invitation of the Sisters of St. Mary, in charge of the Church Home, Memphis, a quiet day was held at the latter place, conducted by the Rev. E. A. Bazett-Jones, rector of the Church of the Advent, Nashville. The day began with the celebration of the Holy Communion at 8:30 A. M., the Rev. E. A. Bazett-Jones celebrant, assisted by the Rev. Thomas D. Windiate, rector of the Church of the Good Shepherd, the service being choral and well rendered by the children of the Home, under the direction of Mr. C. C. Currier of St. Mary's Cathedral, who also acted as organist. After breakfast the meditations interspersed with hymns took place at 10:30 A. M., 1, and 3:30 P. M., the subjects being, The Pearl of Great Price—God's Value of the Soul, shown in the Search for it by Jesus; Our Value of the Soul, shown by our Work in its Growth and Preparation; The Unity of the Pearl

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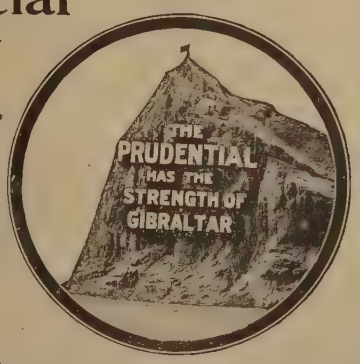

and its Place in Heaven. A luncheon was served at two o'clock. About 100 Churchwomen were in attendance from Memphis and vicinity, and it was the general expression that much spiritual help was given, and the Auxiliary and Mrs. Shortridge, its President, are entitled to gratitude for arranging the day, as likewise are the Sisters who made the Home a particularly appropriate and restful place.

The new mission of Holy Trinity, South Memphis, have purchased a lot and are gathering funds to be used for building.

The congregation of the Church of the Good Shepherd, Memphis, to show their gratitude at the declination by their rector, the Rev. Thomas D. Windiate, of a call to Missouri, have begun a movement to pay off the indebtedness on the church. Likewise St. Anne's Church, Woodstock, in charge of Mr. Windiate, hope to see the consecration of their church during the present year.

Calvary Church, Memphis, have sold their old rectory for $7,000 and purchased a new one for $10,000 in another part of the city.

At St. Mary's Cathedral a new roof has been put upon the crypt.

At the last meeting of the Woman's Auxiliary of the Church of the Good Shepherd, Memphis, Mrs. E. Melody of the Peniel Mission, Memphis, told of the slum work of the Church in East London and of the practical work and needs among the lowest white classes of Memphis. Mrs. Kendall told of the work of a faithful auxiliary of three in Alto, Richland parish, Louisiana.

By order of the Bishop of the Diocese the 70th annual Convention of the Diocese of Tennessee, heretofore announced to be held in St. Luke's Church, Jackson, on the Wednesday after the first Sunday in May (May 7th), has been postponed to Wednesday, May 14th, on account of the concurrence of Ascension Day with the second day of the Convention, as previously appointed.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Visiting Bishops—Sunday School Institute—Woman's Auxiliary—Quiet Day.

On Mid-Lent Sunday we were favored with the presence of an unusual number of visiting Bishops. The Missionary Bishop of Alaska returning for a farewell visit, spent a busy day, giving to three congregations and a Sunday School further details of the work in which the Church people of Washington have become so much interested. Bishop Brown of Arkansas also spoke in several churches of the needs of his Diocese, and Bishop Gailor was gladly welcomed for the Sunday, when he preached at St. Andrew's, as well as on Tuesday evening, when he delivered the fourth lecture for the Churchman's League. The Church of the Epiphany was filled with a deeply interested audience to hear his masterly discussion of the subject, "Apostolic Order—the God-given Trusteeship of Certified Contact with Divine Grace and Truth."

The monthly meeting of the diocesan Sunday School Institute, on Monday evening, March 10th, at Trinity parish hall, was remarkably well attended, and full of interest and spirit. After a brief service, and preliminary business, a paper was read by Miss Edith Hart on "The Best Methods of Securing Home Study," in which two obstacles mentioned were, the indifference of parents, and the over-work of children at the present day, in the public schools. The Rev. Dr. Williams, rector of Trinity Church, gave an exceedingly clear and interesting account of the "Method of St. Sulpice," describing its origin and use in France, its adaptation in the Church of England, and, finally, his own experience in using it in the afternoon school of his parish, where it has been adopted with excellent results. The Rev. W. J. D. Thomas, who has recently taken charge of Epiphany chapel, then gave an entertaining account of some of his experiences in country Sunday Schools.

A special meeting of the Woman's Auxiliary was held on March 11th, for the consideration of business necessarily postponed from the regular meeting. Arrangements were completed for sending some supplies to Dr. Driggs, the heroic medical missionary at Point Hope, Alaska. These will consist of blankets and other articles of comfort to be purchased in San Francisco by the kindness of a member of the Auxiliary, and forwarded by the revenue steamer *Bear*, which will soon depart on her yearly voyage to that far Northern point. Several boxes of books and magazines will also be sent, and will doubtless rejoice the heart of the lonely worker. Another work undertaken for Alaska is an effort to raise a sufficient fund to supply Bishop Rowe with a companion on his perilous journeys. Much interest is taken in this by many who heard the Bishop tell of traveling 500 miles in snow and ice with only his dogs, and who feel that a life so precious to the Church should not be imperiled, and with the help of Churchwomen like-minded elsewhere, the needed sum will no doubt be provided.

On Thursday, March 13th, the Bishop of Washington conducted a quiet day for women at the Pro-Cathedral. There were services with addresses at various hours, and the day was full of spiritual privilege and helpfulness to all who were present.

WESTERN MASSACHUSETTS.

Date of Convention.

The next meeting of the Convention of the Diocese will be held in Christ Church, Springfield, Wednesday, April 23d, at 10:30 A. M., beginning with a celebration of the Holy Communion and an address by the Bishop, who will probably have been consecrated the day before in his parish church of All Saints', Worcester.

TOOK THE HINT.

Friend told him to change his food.

Once in a while one can serve a friend and win a life-long obligation by a little food advice. This is worth while. "Very thankful I was to a friend for his advice when he told me about Grape-Nuts Breakfast Food at the time I was suffering. My stomach trouble originally came from neglect of colds which caused catarrh of the stomach, then followed misery from dyspepsia, headache, loss of vitality and flesh.

"Last August a friend in discussing my health said if I would change my food and take Grape-Nuts instead of any other food or medicine for one week he would guarantee that I would be greatly improved and feel like a new man.

"He was so positive that I concluded to try it and, as I said, I am exceedingly thankful to him. In a week's time I lost the heavy, dead feeling in my head, nausea had ceased and the action of my general system had greatly improved.

"I have stuck fast to Grape-Nuts. Now I weigh nine pounds more and am steadily improving. Grape-Nuts has a most exhilarating effect on the system and makes one feel bright and alive, as though he were well nourished as a healthy man should be.

"The price of Grape-Nuts is within reach of all, but I consider it worth its weight in gold." John Haywood, 3931 Aspen St., Philadelphia, Pa.

The Value of Charcoal.

FEW PEOPLE KNOW HOW USEFUL IT IS IN PRESERVING HEALTH AND BEAUTY.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into a human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general heal. , better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth, and throat; I also believe the liver is greatly benefited by the daily use of them. They cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary tablets."

COLORADO

MORE interest is being taken in Colorado as a health and pleasure resort than ever before.

Americans are beginning to realize that here, at home, within easy reach, is a country more delightful than Switzerland in scenic attractions and with a pure dry climate which has the most astonishing permanent effect on the health and spirits of visitors.

I wish you would send *today* for a copy of our book which tells all about Colorado in an interesting way. It is full of illustrations and has an excellent topographical map. Enclose 6 cents in postage to

P. S. Eustis,
General Passenger Agent,
C. B. & Q. Ry.,
209 Adams Street,
Chicago

5

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

Two Afflictions—Lenten Services.

Two more of our clergymen have been afflicted recently. The Rev. Mosely Morris, who has been under the doctor's care for years, slipped and fell in such a way as to fracture his left hip, so he is now quite helpless.

The wife of the rector of St. James' Church, Pentwater, departed this life on Feb. 25th, after a short illness. Mrs. Colton was the daughter of the late Orlando Neeley, M.D., of New York City, and she has for a good many years shared her husband's labors in the West. Mrs. Colton died "in the Communion of the Catholic Church, in the confidence of a certain faith," joining in the Holy Eucharist a few hours before her departure. The funeral service was held in St. James' Church, the Rev. Wm. Westover of Ludington officiating.

From the few Lenten cards sent us, we judge the clergy of the Diocese are earnestly seeking to bring their people nearer to God during this holy season. Daily services are held at St. Mark's and Grace, Grand Rapids. At the former, the rector, the Rev. J. N. McCormick, is giving a series of lectures on "The Prophets of the Old Testament." At Grace Church the Rev. Percy C. Webber has conducted a mission. *The Crucifixion* is to be rendered in both parishes.

The Rev. Norman A. Harrison is conducting Lenten services in St. Paul's, Elk Rapids, during the vacancy. In the parish house adjoining St. John's Church, Grand Haven, a meeting of "St. John's Mutual Improvement Society" is held after each Wednesday evening service. At South Haven the missionary, the Rev. W. P. Law, intends to have, for the first time, the "Three Hours Devotion" on Good Friday.

In addition to his work at Allegan, the Rev. Wm. Lucas has very kindly given a Sunday service to Trinity Church, Three Rivers, and now holds a week-day service once in two weeks.

At Martin and Paw Paw a week-day Lenten service is kept up by the laity of the several congregations, when selections are read appropriate to the season.

BROTHERHOOD OF ST. ANDREW.

Boston Convention October 9-12.

The third in the series of meetings to arouse interest in the coming National Convention among the parishes about Boston was held at St. John's Church, Charlestown, Tuesday evening, March 11th. The speakers were introduced by the rector, Mr. Sprague, who laid stress on the power of even a few men in each parish, acting earnestly and intelligently together, to form a true priesthood of the laity. The first speaker was Mr. Edmund Billings of Boston. Service is easy, prayer is difficult, he said. Opportunities are not seized, simply because the faculty of instant perception and decision has not been acquired through prayer. The Hon. F. W. Dallinger of Cambridge, followed, illustrating Brotherhood methods by those of physical contests, where the last thought in mind must be the feat itself, not the necessary motions of the body. So, with us, the dominant thought, at the moment of action, is not the manner, but the effect. If the kingdom of God is sought first, the rest will come right.

L. H. R.

CANADA.

News of the Dioceses.

Diocese of Quebec.

In accordance with the recommendation of the Diocesan Synod, collections were taken up in all the parishes of the Diocese, March 9th, the Fourth Sunday in Lent, in aid of King's Hall, Compton, School for Girls. Bishop Dunn presided at the annual meeting of the Quebec Church Society in the Cathedral hall, Quebec, March 10th, and at the meeting of the Central Board, on the 11th.

Diocese of Toronto.

The Rev. Henry Bath Osler, for 28 years rector of St. John's Church, York Mills, and for the last two years Canon of St. Alban's Cathedral, Toronto, died at his residence, Eglenton, March 8th, aged 78 years. He was born in Cornwall, England, and came to Toronto early in the forties. He was ordained by Bishop Strachan in 1843. He is survived by three sons and two daughters and by his wife. Their golden wedding was celebrated in 1894. Dr. W. Osler of the Johns Hopkins University, Baltimore, is a nephew. —The third annual Conference of the Archdeaconry of York is to be held at Bradford in the end of next September.

Diocese of Columbia.

The Bishop dedicated the tablet erected in Victoria to the memory of those townsmen who died fighting in the war in South Africa, Feb. 18th. The tablet was unveiled by the Lieut.-Governor, Sir Henry Joli.

Diocese of Nova Scotia.

At the last meeting of the Rural Deanery of Annapolis at Granville, it was decided to hold a meeting to elect a rural dean on April 22nd at Annapolis.

TO MEET STEAMSHIPS.

A new service by the new york central railroad.

George H. Daniels, general passenger agent of the New York Central and Hudson River Railroad, has added a steamship bureau to the equipment of the passenger service of the road. He has engaged Captains Louis Ingwersen and F. A. G. Schultze to superintend the bureau, and one of their duties will be to meet all incoming trans-Atlantic and the principal coastwise steamships to assist passengers who wish to leave the city via the Vanderbilt system. Capt. Ingwersen will have charge of the American, Cunard, White Star, Atlantic Transport, Wilson, Anchor, and Allan-State lines, and Capt. Schultze has been assigned to the North-German Lloyd, Hamburg-American, French, Rotterdam, Red Star, and Thingvalla lines.

They will meet all incoming steamships, and will be prepared to furnish railway tickets, parlor and sleeping car accommodations, and to assist passengers with their baggage and check it to points on the line of the railroad, after it has been passed by the customs inspectors. They will also furnish passengers with cabs operated by the railroad company, and furnish time tables and general information to passengers. The two men have also been directed to assist passengers who come to this city with a view of going abroad, and such passengers will be met at the Grand Central Station on incoming trains and conducted to the steamship. Their baggage will be attended to, and steamship tickets can be procured in advance by communicating with Mr. Daniels.—*From the New York Commercial Advertiser.*

300,000 ACRES

MOBILE AND OHIO R.R.

LAND

In Tracts to Suit Purchasers.

FRUIT GROWERS,
TRUCK FARMERS,
CATTLE RAISERS,

INVESTIGATE.

This land is not being given away, but the line of the Mobile & Ohio Railroad must be settled up and the prices on Mobile & Ohio lands have been fixed with that end in view.

A GOOD OPPORTUNITY TO GET A GOOD HOME.

Cheap rates made to prospective buyers. Write me.

JNO. M. BEALL,
Ass't Gen'l Passenger Agent, M. & O. R. R.,
ST. LOUIS, MO.

THE ALTON'S ENGINEER.

If you will send the address of a person who, within a year, will have use for the Chicago & Alton Railway

(territory covered outlined in above map), we will mail to you a picture, 4½ x 3 inches, of The Alton's Engineer. If, in addition, you will tell us in what publication you read this advertisement, we will send to you a pamphlet about the biggest camera in the world.

Geo. J. Charlton,
General Passenger Agent, Chicago & Alton Railway,
CHICAGO, ILLINOIS.

There is no other infant's food like Mellin's Food; it is distinctive and peculiar in its qualities, and is especially adapted to young infants. It brings life and comfort to the babies.

FOR CHOICEST NEW FLOWERS,
Vegetables and Fruits, (Seeds, Bulbs, Plants, and trees), apply (catalogue free) to JOHN LEWIS CHILDS Floral Park, New York.

29 YEARS SELLING DIRECT.

We are the largest manufacturers of vehicles and harness in the world selling to consumers, and we have been doing business in this way for 29 years.

WE HAVE NO AGENTS

but ship anywhere for examination guaranteeing safe delivery. You are out nothing if not satisfied. We make 195 styles of vehicles and 65 styles of harness. Our prices represent the cost of material and making, plus one profit. Our large free catalogue shows complete line. Send for it.

No. 900 Carriage. Price, $120.00. As fine as sells for $50.00 more.

No. 242 Buggy has rubber covered steps and ⅝ inch Kelly rubber tires. Price, $73.00. As fine as sells from $40.00 to $50.00 more.

Elkhart Carriage & Harness Manufacturing Co., Elkhart, Ind.

Diocese of Huron.

A beautiful brass pulpit has lately been presented to Trinity Church, Galt, by Miss Wilkes of Cruickston Park, Galt, in memory of her parents. It was first used at the Lenten service, Feb. 28th.

Diocese of Montreal.

The consecration of the Very Rev. Dean Carmichael as Bishop Coadjutor of the Archdiocese of Montreal will probably take place in St. George's Church, Montreal, either on St. Mark's Day (April 25th) or on St. Philip and St. James' Day (May 1st). Archbishop Bond, in his capacity as Metropolitan, will act as consecrator, and it is likely that the co-consecrators will be Bishop Baldwin of Huron and Bishop Mills of Ontario. It is thought that Bishop Dumoulin of Niagara will be the preacher on the occasion. Most of the Bishops from the ecclesiastical Province of Canada, it is expected, will be present, as well as some from the United States.—The Rev. Edmund Wood, rector of St. John the Evangelist, Montreal, has resigned his position as canon in Christ Church Cathedral as a protest against the election of a Coadjutor Bishop at this time, until steps have been taken to have the Constitution of the Synod amended, relating to the election of a Bishop. The challenge of the constitutionality of the election is vigorously made and must receive the consideration of the Bishops prior to consecration.—The first public ministration of the Bishop-elect, after his election took place on Sunday, March 9th, when he inducted the rector of St. Stephen's Church, Lachine. This will be the third time that St. George's Church, Montreal, has given up its rector to be raised to the episcopate, Archbishop Bond, the late Bishop Sullivan of Algoma, and now Dean Carmichael, having all held the rectorship of St. George's.—The Rev. Prebendary Fox of St. Paul's Cathedral, London, England, has been visiting Montreal, where he gave addresses to the Woman's Auxiliary and the Gleaners' Union. Preb. Fox is Hon. Sec. to the Church Missionary Society.

The Magazines

Magazine readers will be glad to know that George W. Cable opens the March *Atlantic* with the first installment of his eagerly-awaited new serial, Bylow Hill. Notable articles on Affairs—international and domestic—follow. Goldwin Smith contributes England and the War of Secession, showing the services then rendered by the English friends of the United States and justifying the attitude of the government of Great Britain during the Rebellion; William R. Merriam treats the power and danger of Trusts in the Light of Census Returns; and Edwin Burritt Smith analyzes Municipal Self-Government, showing how State interference hampers and demoralizes city growth and city autonomy. C. E. Bennett contributes A Roman Waring, and W. C. Dreher sends his always valuable Letter from Germany. Frederick Atkinson, the American Superintendent of Education, sends from Manila a most instruetive and convincing article on The Educational Problem of the Philippines; a vital topic of our new colonial administration, which is admirably supplemented by the accompanying paper of Charles A. Conant, who has just returned from the East, and discusses the Economic Future of the same islands. The Confessions of a Provincial Editor illuminate with a startling light the way in which the "free and independent press" of this country is dominated and controlled in all the smaller cities and towns by advertisers and politicians. Henry C. Merwin treats of Vivisection in a trenchant paper in which he denies the right of painful vivisection, and boldly asserts the inhumanity of professional physiologists.

The most considerable feature of *The Century* for April is a symposium, so to speak, on the surrender at Appomattox, which is printed apropos of the thirty-seventh anniversary of the event, which occurs on the 9th of April. The group comprises on the Confederate side a paper of "Personal Recollections of Appomattox" by General E. P. Alexander, and "The Last Days of Lee's Army" by Colonel Charles Marshall, being a considerable portion of his heretofore unpublished address delivered before the Maryland Society of the Army and Navy of the Confederate States. On the Union side there is a "Note on the Surrender of Lee" by General Wesley Merritt, and an elaborate posthumous paper by General John Gibbon, entitled "Personal Recollections of Appomattox." It will be remembered that Generals Gibbon and Merritt were two of the three Union officers designated to arrange the details of the surrender.

THE BRITISH SOVEREIGN.

The Sovereign is a deacon *ex-officio* without ordination.

The Sovereign is vested as a deacon, in a dalmatic, with a maniple and stole worn deaconwise. There are special benedictions of inanimate objects and more particularly of the eucharistic elements. The holy table is called throughout in the rubrics the altar or the holy altar. The officiating prelates not only wear copes, but put them on in public, as part of the ceremony.

There are only eight communicants—the Sovereign, the Archbishops, the Dean of Westminster, the epistoler, the gospeler, the preacher and the two Bishops who sing the Litany. The English Church uses unction in this service only, which has come down from the times of Charlemagne, and is contained in the Liber Regalis, certainly not later than 1380. The service, rich, intricate and impressive, is not sanctioned by any Act of Parliament, is purely a creation of the Church, which thus, by immemorial tradition, consecrates the State in the person of the Sovereign. The Archbishop of Canterbury crowns the King, the Archbishop of York crowns the Queen.

1. On the entrance of the Sovereign the anthem, "I was glad when they said unto

A BUSY WORKER.

COFFEE TOUCHES UP DIFFERENT SPOTS.

Frequently coffee sets up rheumatism when it is not busy with some other part of the body. A St. Joe, Mo., man, P. V. Wise, says: "About two years ago my knees began to stiffen and my feet and legs swell, so that I was scarcely able to walk, and then only with the greatest difficulty, for I was in constant pain.

"I consulted Dr. Barnes, one of the most prominent physicians here, and he diagnosed the case and inquired, 'Do you drink coffee?' 'Yes.' 'You must quit using it at once,' he replied. I did so and commenced drinking Postum in its place.

"The swelling in my feet and ankles and the rheumatic pains subsided quickly, and during the past 18 months I have enjoyed most excellent health, and, although I have passed the 68th mile post I have never enjoyed life better.

"Good health brings heaven to us here. I know of many cases where wonderful cures of stomach and heart trouble have been made by simply throwing away coffee and using Postum."

For Singers and Speakers.

The New Remedy for Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure. He says:

"After suffering from catarrh of the head, throat, and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me, and still more to find a complete cure after several weeks' use.

"I have a little son who sings in a boys' choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash, and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large, pleasant-tasting lozenges, composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles, and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

A Train That Took Its Own Photograph.

A large, handsome engraving, 18x28 inches, has been made of "The Burlington's Number One" while going at 60 miles an hour between Chicago and Denver. It is the best picture of a train in motion ever taken, and "the train took the picture itself." This is explained in a folder which will be sent free on application. Price of large engraving 20 cents. Postage stamps will do. Address P. S. Eustis, General Passenger Agent, C. B. & Q. Railway, 209 Adams Street, Chicago.

me we will go into the House of the Lord," is sung.

2. The recognition of the Sovereign, who is presented to the people by the Archbishop, who calls on them to recognize him as lawful King, although not crowned. This is followed by the people's acclamation, "God Save the King."

3. The first oblation, when the Sovereign, kneeling at the altar, offers a pall of cloth of gold and an ingot of gold of a pound's weight.

4. The Litany said by two Bishops kneeling at a faldstool, with a special suffrage for the occasion.

5. The office of the Holy Communion.

6. The sermon after the Nicene Creed.

7. The Sovereign's oath, made kneeling at the altar, with the hand laid upon the Bible, open at the Holy Gospels.

8. A special collect of benediction, in which the Archbishop consecrates the oil by laying his hand on it, followed by the anointing of the King.

9. The oblation of the Regalia.

10. The investing of the Sovereign with the royal robe and orb.

11. The investing with the ring and sceptre.

12. The blessing of the crown by the Archbishop standing before the altar, and then the actual coronation.

12. The presentation of the Bible to the Sovereign.

13. The benediction and *Te Deum*.

14. The enthronization, accompanied by a remarkable address, "Stand fast and hold fast from henceforth the seat and state of Royal and Imperial Majesty, which is this day delivered unto you in the name and by the authority of Almighty God by the hands of us, the Bishops and servants of God though unworthy."

15. The office of the Holy Communion is resumed at the offertory. The Sovereign makes a second oblation of gold, and the Archbishop consecrates the elements. The Sovereign takes off his crown before he communicates.

16. Special collects before the blessing.

17. The service concludes with a recessional into King Henry VII.'s chapel, where part of the regalia is laid aside.

The above brief sketch of an ancient, intricate, and striking service will give our readers some idea of the grandeur of the ritual in the Abbey of Westminster, crowded as every inch of space will be by the highest and most illustrious of the King's subjects and by Sovereigns and their representatives from every land.—*Church News.*

WITH A WRITER, LIFE IS ALWAYS AT THE BEGINNING.

It is not as easy for a writer to tell how he succeeded as it is for a business man. In finance, for example, a man may think that he has succeeded when he has made a million dollars, or five million, or twenty-five million. In this case there was a definite aim, a definite attainment, and a definite measure of success. In the profession of law, a young man may look forward to a judgeship in the supreme court as the goal of his professional success. If he wins it, then, by his own calculations, he has succeeded. Illustrations could easily be multiplied when you are talking of success outside of art. As soon as you raise the question whether or not a painter, a sculptor, a musician, or a writer has succeeded, such an inquiry becomes indefinite and difficult or impossible to answer; because, to all such workers, there is no end to their work. No matter what they may have done, they do not stop there as at a goal definitely run toward and reached. In truth, to all such men, their goal retires from them as they advance toward it. Not until the cessation of their work or until their death, should the question come up for settlement,—whether they failed or succeeded, and, if they succeeded, how great was their success. Furthermore, with a writer, life is always at the beginning. Each undertaking of his is a fresh problem to be solved, and the last problem may be the greatest. In other words, his success is cumulative, and the climax may be at the close of all his labor.—James Lane Allen, in *"Success."*

TO YOUNG WOMEN WHO WANT TO SING IN OPERA.

I am frequently asked, "If a girl should come to you for advice, before beginning to study for opera, what would you tell her?"

I am asked that question by apparently sane people who would laugh at me scornfully, and justly, if I were to say to them: "Your plants,—they look very well, indeed; all your varieties of ferns and palms and orchids and garden roses, and your trees and vegetables, look well. Tell me, what do you do to them to make them grow?"

They would tell me that one plant needs much sunshine, and another but little; that one needs great care, and another needs to be let nearly alone; that one must be watered weekly, and another daily; that some varieties need cold weather, and others die because of it. Yet they say to me: "How do you make a talented girl successful?"

Every girl of talent has her own road to success. Therefore, I can never say what that road is for girls. But I can, perhaps, help them to find it. There are some things that all girls must have or must cultivate who wish to become great singers.

Suppose that a girl has great natural ability, and a good temperament,—an illusive word, but a necessary qualification,—there are four things she must have to insure success: namely, intelligence, diligence, memory, a good master.

In writing this, I am laying down no "rules for a career," as they are absurdities to consider. Such rules are impossible of application and are never asked for by a girl who intends to win success at any cost. These four suggestions are merely hints to the girl who has the ability and boundless determination. She will understand that what I am now saying to her insures nothing whatever, but will simply help her not to make certain mistakes in her work,—mistakes that often take years from one's usefulness as a singer, and seriously, if not permanently, injure the voice.

I admit that the first qualification I have mentioned is difficult to recommend. It is embarrassing to say to anyone, "Become intelligent;" but to succeed in music, a girl must bring intelligence to her work. It is not sufficient that she be gifted and enthusiastic,—that mistake is too often made, and the result is bitter disappointment after years of misdirected effort.—Lilli Lehman, in *"Success."*

THE MERIT SYSTEM IN PORTO RICO.

Leaving aside the concrete results of honest and efficient insular administration—such as established order, economic revival, growing schools, spreading highways, reconstructed courts, and equitable taxation—the most conspicuous fact is the gain of native trust and confidence. It is true that the first American troops to land in Porto Rico were received with waving branches. But as it became evident that bread and games were not permanent features of the new order, that the late persecutors could not be persecuted, that debts must be paid and wages earned, the natural suspicion of a long-oppressed people returned. If this has in turn yielded to a faith in the American nation and in its intention toward Porto Rico, it is the character and activities of the men sent

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furnishes the phosphatic salts necessary to build up the teeth.

Send for a free sample of Mellin's Food.

Mellin's Food Co., Boston, Mass.

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Homeseekers' Excursions California

AND

Great Southwest

$33 from Chicago
$30 from St. Louis
$25 from Kansas City

One Way, second class, daily, during March and April, to San Francisco, Los Angeles, and other California points, also to Prescott, Phœnix, and other Arizona points.

One Fare plus $2 Round Trip

March 4 and 18, April 1 and 15, May 6 and 20. From Chicago, St. Louis, and Kansas City to Kansas, Oklahoma, Texas, Colorado, New Mexico, Arizona and **California.**

Corresponding rates from East generally. Ask your home agent. Through sleepers and chair cars to California over the Santa Fe, the comfortable and quick way to go. Write for free illustrated land pamphlets.

These spring excursions will enable you to personally inspect the many advantages offered homeseekers and investors in the great Southwest and California. Particular attention is invited to irrigated lands in Arkansas Valley of Colorado, Pecos and Rio Grande Valleys of New Mexico, Salt River Valley of Arizona, and San Joaquin Valley of California.

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CHICAGO.

Gail Borden Eagle Brand BEST INFANTFOOD **Condensed Milk.**

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair.
Promotes a luxuriant growth.
Never Fails to Restore Gray Hair to its Youthful Color.
Prevents Dandruff and hair falling.
50c. and $1.00 at Druggists.

to Porto Rico that have made it so. We must look for no sentimental outbursts. As the dormant, inarticulate elements of the race awaken under the stimulus of an improving standard of life, the first cry will be longing, not content. But this is the paradox of civilization, and it should be so.

In the second place, certain enlightened policies of the insular administration are crystallizing into firm traditions. Thus the native political parties are tending to find the basis of party differences in legitimate issues instead of in the control of public patronage. The purity of the judiciary and the integrity of the treasury are passing from mere phrases to indispensable conditions. The merit system in the insular service, established in fact, is being accepted in theory, and it can scarcely be doubted that if, as seems probable, a civil service law is presented at the coming session of the insular legislature, it will receive the cordial support of the native house of delegates. Best of all, the island is learning its political limitations as well as its possibilities. Less is heard of a so-called local autonomy; and the Executive Council is to-day regarded by the intelligent sentiment of Porto Rico as the surest guarantee of political progress and economic prosperity.

When the history of modern colonization is written, I believe it will reveal no more creditable episode than the establishment of civil government in Porto Rico. For more than four centuries that little island, endowed with every advantage that bounteous nature could bestow, struggled for life under a sovereignty that stood for military despotism, economic exploitation, and social isolation. Then came the American occupation; and in less than three years after the Stars and Stripes rose above Morro Castle every American soldier, except the handful needed to man the coast defences, had been withdrawn from the island, and civil rule was in secure and tranquil working. There had been put in operation an economic policy fashioned completely in the interest of the island, of which free access to our markets and immunity from our federal tax burdens are elements. Finally, commercial influences, intellectual currents, and social forces are breaking up the old isolation, and Porto Rico is becoming, by its own choice and volition, American in spirit as well as in fact...Prof. J. H. Hollander, in the March *Forum*.

OUR LITTLE IMITATORS.

How closely we are copied, we hardly realize; but stop outside the nursery door some day and hear one of your own scoldings or punishments showered on a luckless doll, not one telling point missing. Or, a doll's tea party may be in progress, and you may see yourself in miniature, company manners and all, true to life.

How careful we should be that the belief in our goodness and perfection should grow and mature with the child. This can only be accomplished by constant self-education, and simplicity in our home life, cultivating our taste for the best, in art, literature, music, and drama. Music, in a home with children, is like the sunshine to plants; they have a natural love for it and need its influence. Our children to-day are citizens of the future, in this land of great promise; parents, beware what examples you set them. Each soul has a power within of noble goodness, often clouded by uncongenial surroundings, and if one transgress, the world holds up its hands, saying, "depraved! born wicked!" If another shines and reaches perfection then the world says, "born for greatness!" No! it is not so, it is environment that plays us these tricks, and consistent self-lifting and cultivation should begin in earliest childhood, the mother's first teachings.—*Good Housekeeping.*

Enameline

THE MODERN STOVE POLISH

Brilliant, Clean, Easily Applied, Absolutely Odorless.

BIGGER BOX SAME PRICE

LIQUID BETTER YET!

FIRE PROOF!!

HOW TO COLLECT BOOKS.

Concerning Book Collecting, John Burns writes in the March *Era:*

"There are many different kinds of book collecting, and you cannot pursue them all with any degree of success. But although you cannot be all kinds of a book hunter at once, you can be all of them one at a time and enjoy it immensely providing you are really in earnest for the time being in regard to the particular hobby you select.

"For instance—if you make up your mind on Monday morning to steadfastly collect nothing but first editions of American authors, you can spend several very delightful hours Monday afternoon poking about old book-shops looking for early impressions of Hawthorne, Holmes, and Whittier. The sooner you proceed to poke, after you have made up your mind, the keener will be the enjoyment.

"Then on Tuesday it may occur to you that the old English dramatists would be an interesting specialty, and if the opportunity is at hand you will spend considerable money and enjoy yourself tremendously.

"Assuming that you are sufficiently versatile, you will have gone in for steel engravings on Wednesday, and before the end of the week you will be taking note only of title pages and margins.

"Of course the days of the week are used here in a figurative sense—just as they are, so we are told—in the Book of Genesis. Equally, of course, a man could not be all kinds of a book collector in six days. That would ruin him mentally and financially—be burning the candle at both ends with a vengeance—and there are more distinct varieties of book cranks than there are days in a year—not to say a week.

"But whatever special form of the book-hunter's malady you may happen to have, you will enjoy it to its uttermost as long as the fever lasts—as long as you are in earnest about it. There is nothing extraordinary in this. It applies to all pleasure-giving pursuits.

"If there is any conclusion to be deduced from this somewhat rambling peroration it is briefly this: Let your own fancy dictate in your choice of books—'to your own self be true.' Show me your company and I will tell you what you are—show me your books and I will tell you more about yourself."

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